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ART. I. *The Present State of Turkey*; or a Description of the Political, Civil and Religious Constitution, Government, and Laws, of the Ottoman Empire; the Finances, Military and Naval Establishments; the State of Learning, and of the Liberal and Mechanical Arts; the Manners and Domestic Economy of the Turks and other Subjects of the Grand Signor, &c. &c. together with the Geographical, Political, and Civil, State of the Principalities of Moldavia and Wallachia. From Observations made during a Residence of fifteen Years in Constantinople and the Turkish Provinces. By Thomas Thornton, Esq. 4to. pp. 470. 1l. 1s. Boards. Mawman. 1807.

PROVIDENCE has ordained that we of these days should witness most extraordinary, and indeed unparalleled, vicissitudes in the fate of nations and of sovereigns; and we have yet no reason for supposing that "the cup of alteration" is exhausted of its potent contents. The celebrated empire of Turkey has formerly been the theatre of some such "splendid innovations"; and it appears probable, at the present moment, that it is destined again to shrink beneath the hand of the spoiler. This is a subject which would afford ground for long discussions and copious reffections; since an overthrow of the Ottoman power, which now seems to be threatened, might peculiarly be considered under the distinct heads of the act itself, its effects on the people immediately within its influence, and its consequences to the world at large. Our work, however, is not the place for such an investigation; nor is this yet the time for it, since the events contemplated are still but in prospect.

Even since the publication of the volume before us, a partial revolution has taken place in the government of this state by the deposition of its late Sultan, Selim; and every circumstance concurs to attract our attention to the political history and present state of this nation. Of these objects, according to Mr. Thornton, we have hitherto had only false or inadequate intelligence, and have surveyed them merely by

the feeble lights which former writers have been able or inclined to hold out to us. To reduce these errors, which are not perceptible by common readers, to the scale of propriety and truth,—to obviate misrepresentations which have originated either in the willful suppression of known facts, or in the want of opportunity for acquiring more correct knowlege,—and to display an interior view of the Ottoman cabinet, morals, and manners,—form the arduous task which Mr. T. has proposed to himself, and which we acknowlege that he has executed with considerable success. He has indeed taken high ground, summons many of his immediate predecessors in Turkish history and travels to his own tribunal, and, as they severally pass in review before him, deals out his censures with an equal but severe hand. With regard to his own qualifications, we are told that he resided (as a merchant) at Pera during fourteen years, personally intimate with the British and other ministers; and that he conversed and corresponded with or assisted all the travellers of any consideration who visited the Levant in that period. We add that one, and that not the least of Mr. T.'s advantages, though he does not enumerate it, was the perusal of books in several languages, relating to his subject; and which, we understand, are read at Constantinople with avidity by the gentlemen attached to the several missions. As he had intentions of composing a work of this kind, he could thus examine, compare, and correct at leisure; and as many of these productions are totally unknown to English readers, the hints or the whole passages that he may have taken from them are secure from observation.

'I am aware (he observes) that it may be said I have forfeited my title to indulgence by the severity with which I have animadverted on the writings of preceding travellers. I have indeed expressed without reserve the feelings which have been excited by studied misrepresentations, by falsifications of which the author himself was conscious, and by arguments rendered specious in order to mislead; but if in any instance I have censured unjustly, if I have presumed to decide where I was unqualified to judge, if I have been actuated by any other motive than the love of truth, the severity of my own remarks may justly be retorted with tenfold exacerbation.'

The remainder of the preface is applied to the justification of Mr. John Spencer Smith, who acted as our Minister at Constantinople, from some severe animadversion on his conduct towards the Abbé Beauchamp, who was taken prisoner by the Turks, in a recent publication of travels by Dr. Pouqueville. From this discussion, it is evident that the French physician has been guilty of very gross misrepresentation: but in the

course of it we were struck by the puerility of expression with which Mr. T. begins a very declamatory paragraph: '*For shame, Dr. Pouqueville.*' (p. 22.)—We have also to observe that, for a work which professes, and indeed attains, a considerable degree of discrimination, the arrangement of the chapters of this volume is very immethodical; and few readers will doubt the propriety of placing the first two at the close of the others, in a more consequential order.

Before we enter into our report of the contents of this production, it may not be unacceptable to our readers to offer them a slight preliminary notice of some of Mr. Thornton's predecessors; and to apprize them that emendatory criticism, and the imputation of prejudice or inaccuracy in publications concerning the Levant, are not now before them for the first time. The Baron de Tott and Monsieur Volney had a more liberal examiner in Monsieur de Peyssonnel, the French Consul at Smyrna, who remarked many errors which his station and long residence gave him the opportunity of correcting; and who is allowed by all to have assumed much less credit to himself, than his candour and sagacity had merited.

The *earliest* author who has given any view of the politics and manners of the Ottomans is Baron Busbeck (or Busbequius) in his Latin epistles, written in the 16th century; who is frequently quoted by the present traveller, since manners and opinions in the Eastern nations are little affected by the lapse even of centuries. The most *authentic* and *copious* writer is the Chevalier D'Ohsson, an Armenian, a native and subject of the Porte; and who, after having been for many years attached to the Swedish mission, at length became Envoy. In 1787, appeared at Paris a prospectus of his splendid work intitled "*Tableau Général de l'Empire Ottoman*" *; one part of which was intended to contain *the Mohammedan Legislation*, and the other *the History of the Turkish Empire:* but only two volumes, which give the religious code, are as yet published; and they offer a new and very interesting portrait of the religious tenets and domestic customs of this people.

Sir James Porter, the English Ambassador, published some very sensible "*Observations on the Religion, Law, Government, and Manners of the Turks,*" which Mr. T. has quoted, but has omitted to praise. One passage in Sir James's preface, at least, would have been worthy of his approbation: "when a man almost broken down by a constant use of the pen in business, addresses the public, he apprehends it to be a sufficient discharge of his duty, if he clearly relates the facts, and throws out such

* See Review, Vol. ii. N. S p. 165.

reflections as have naturally occurred to him: but he considers a scrupulous attention to elegance of style as by no means essential in such a narrative."

Mr. Thornton has selected Mr. Eton's "*Survey of Turkey*" for a strict investigation, the result of which is extremely unfavorable to the accuracy and authorship of his brother merchant*. Mr. E.'s ideas and style are, it must be acknowleged, chiefly mercantile; while those of his present competitor are elevated, and ambitious in the display of philosophy and scholarship. With this author, Pouqueville, and Olivier †, (late French travellers,) Mr. Thornton chiefly concerns himself: but he sometimes openly avows, and never wishes to conceal, his slight estimation of others of "the mob of Gentlemen who write with ease," and who have promulgated what they saw, thought, heard, and fancied that they understood, during their travels in Turkey. Yet he informs us that much *valuable communication* had been made *by him* to many of the modern travellers, before he meditated his own work. Mr. Dallaway ‡, who is styled *Dr.*, is often quoted with respect; and Dr. Griffiths‖, who is called *Mr.*, is mentioned with less estimation.

We now advance to a review of Mr. Thornton's several chapters, still observing that the arrangement of them is objectionable. The Turkish character is first presented to us: but Mr. T. acknowleges that

'A full investigation and accurate description of the Ottoman nation must be reserved for the more extensive knowledge, and superior talents of a future historian. To describe with impartiality a people among whom every thing is contradictory to our usages, though not perhaps more repugnant to reason, requires a freedom from prejudice, and a calmness of inquiry, guided by the love of truth, which few travellers are found to possess. Yet, in the scarcity of information, we do not hesitate to receive, as the authentic history of an illustrious nation, a few anecdotes collected by chance, admitted without enquiry, and sometimes misrepresented from perverseness: which is fully as absurd, as if a foreigner were to compose our history from the relations of a captive, or the correspondence of a merchant, amid the distractions of war and the interested reports of commerce.

'The national character of the Turks is indeed a composition of contradictory qualities. We find them brave and pusillanimous; good and ferocious; firm and weak; active and indolent; passing from austere devotion to disgusting obscenity, from moral severity to gross sensuality; fastidiously delicate and coarsely voluptuous;

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* Mr. Eton has just published a pamphlet in answer to Mr. Thornton; to which we shall shortly attend.

† See Rev. Vol. xlvi. N. S. p. 520. ‡ See Rev. Vol. xxv. N. S. p. 121. ‖ See Rev. Vol. xlviii. N. S. p. 225.

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seated on a celestial bed and preying on garbage. The great are alternately haughty and humble; arrogant and cringing; liberal and sordid: and in general, it must be confessed, that the qualities which least deserve our approbation are the most predominant. On comparing their limited acquirements with the learning of the Christian nations of Europe, we are surprised at their ignorance; but we must allow that they have just and clear ideas of whatever falls within the contracted sphere of their observation. What would become of the other nations of Europe, if, in imitation of the Turkish government, the highest offices in the state were filled by men taken from the lowest rank in society, and unprepared by education or habit to discharge their important duties?

'The Romans, when they had subdued the states of Greece, felt and acknowledged the charms of Grecian literature; nor did they disdain to grace their unconquered necks with the lighter yoke of science. But the Romans were already illustrious in domestic and military virtues, renowned for the gravity of their manners, and the severity of their practical morality: their republic was founded on law; and was rich with the spoils of conquered nations, though temperate in the use of them: and if the citizens disregarded the elegant arts, it was less from ignorance of their value, than from observing in other nations, their connection with luxury and effeminacy. But the Turks, though previously to their emigration they must have possessed, in common with other savage nations, a probity natural to their simple modes of life and the absence of temptation; yet, when forced by circumstances to become warriors, and falling at once upon some of the richest countries of the earth, they were necessarily invaded by all the violent passions of conquerors, and rioted in enjoyment with the keenness of newly excited appetite. If the adoption of a common religion promoted intercourse between them and the inhabitants of the kingdom of Persia, the profession of jarring and mutually intolerant opinions prevented communication with the Christian subjects of the Eastern empire; and the knowledge which the Greeks possessed was beheld by the conquerors with the same contempt as their persons. They conquered to inherit; but they knew no honourable means of subsistence besides arms, and left to slaves and cowards the cultivation of the earth and the practice of the arts. The indefinite extension of their empire, and the universal propagation of their faith, were the avowed objects of their warfare: and they had consequently a sufficient number of enemies to exercise their courage. The intervals of peace were the seasons of unrestrained indulgence; but these were too frequently interrupted to allow them to sink into effeminacy: thus, they passed from idleness to rapine, and, under different circumstances, they alternately exhibited the ferociousness of barbarian courage, and the vices of luxury.'

The succeeding observations on the learning of the Turks we believe to be just and acute:

'The Turks are reproached with not having imitated the architecture of ancient Greece, nor having corrected one fault, or

conceived any idea of proportion from the perfect models which they have daily before their eyes. But a slight recollection of history must convince us, that in the capital the Turks could have found no remains of ancient Greeks architecture. They have however copied the most perfect model existing there, and have built all their principal mosques in close imitation of the cathedral of Sancta Sophia. Statuary and painting, it is true, are discouraged by the spirit of their religion; and to their intemperate zeal we must attribute the destruction, or defacing, of all the monuments of *ancient* art, which the Greek emperors had collected for the ornament of the metropolis, and which had survived the rage of faction and the pillage of the crusaders.'—

'If we call the Turks an illiterate people, it is not because learning is universally neglected by individuals: for, on the contrary, the Ulema, or theological lawyers, undergo a long and laborious course of study; the Turkish gentlemen are all taught certain necessary, and even ornamental, parts of learning; and few children, at least in the capital, are left without some tincture of education. It must be acknowledged, however, that the objects of Turkish study, the rhetoric and logic, the philosophy and metaphysics, of the dark ages, do in reality only remove men further from real knowledge. The instruments, without which the researches of the acutest natural philosopher would be imperfect, are either entirely unknown in Turkey, or only known as childish playthings, to excite the admiration of ignorance, or to gratify a vain curiosity. The telescope, the microscope, the electrical machine, and other aids of science, are unknown as to their real uses. Even the compass is not universally employed in their navy, nor its common purposes thoroughly understood. Need it then be observed, that navigation, astronomy, geography, agriculture, chemistry, and all the arts, which have been, as it were, created anew since the grand discoveries of the two last centuries, are either unknown, or practised only according to a vicious and antiquated routine.

'The Turks, possess, in their own language or in Arabic, the philosophy of Aristotle and the works of Plato, together with innumerable treatises on astronomy and chemistry, as well as on astrology and alchymy. But they have no books calculated to advance their progress in the arts, or to teach them the rudiments of science: and a skill in jurisprudence, founded, not on reason and nature, but on positive and imperfect precept; a knowledge of controversy, and the imaginary capacity of ascertaining with precision, whether Abubekir, Omar, and Othman, were impostors and robbers, or the true successors of the prophet; the being able to determine, whether it be necessary, on rising from bed, to wash the feet with water, or only to rub them with the bare hand; though in Turkey they are thought to involve the dearest interests, yet attract from strangers as little respect, as the intricate and inexplicable difficulties, which occupy and disturb the leisure of our own domestic sectaries.

'The Turkish language is harmonious and regular, but of intricate and involved construction; sufficiently copious for the purposes of ordinary intercourse, and only defective in terms of art, and expressions

sions adapted to philosophical ideas. No language admits of greater delicacy or nicety of expression, and none is better suited for colloquial purposes. Their polite literature is modelled from the Arabian and Persian, and is not to be judged of by our rules. The Turkish poets, though they debase their compositions by conceit and affectation, and eagerly catch at objects of comparison, wherein there is sometimes scarcely any general similitude, yet have all the beauties, and all the defects of their masters. Mr. Eton says "it is astonishing that they have not perfected their alphabet;" but this reproach does not justly attach to the Turks; they have adopted the Arabian alphabet, which, for ages before the emigration of the Turkish nation, had been found sufficient for all the purposes of science and literature. The want of the vowels does certainly occasion an ambiguity in the pronunciation of foreign words or proper names, which even the vowel-points do not entirely remove: but the omission of these points does not increase the difficulty of reading the ordinary language to a person, who is but moderately acquainted with it. The oriental scholar will exculpate the Turks from the charge of being farther removed from perfection in their alphabet than any other nation, and will not expect from them an effort to improve it.'

To the mechanical arts, printing, agriculture, architecture, and navigation, as they are now known and practised in the Levant, Mr. T. then severally attends; and we have a long inquiry into the nature of the arbitrary government under which the Turks are now kept in barbarism.

From the second chapter, we select an animated comparison of the antient with the modern Greeks:

'Can men, who, "in the revolution of ten centuries, made not a single discovery to exalt the dignity, or promote the happiness of mankind; who held in their lifeless hands, the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony;"* and have since lain, "vanquished and weltering," through the long space of three hundred and fifty years, lost even to the love of liberty or the faculty of employing it; can such men suddenly recover from the stupor of so tremendous a fall, and emulate the virtues of their remote and illustrious ancestors? If indeed they be the descendants of the ancient Greeks; how fallen, how changed from those, who, alone in the whole history of man, have left one bright page, have illustrated one short period, and have held up to the insatiable admiration of posterity the only models of human nature which approach to perfection. Who are the modern Greeks? and whence did Constantine collect the mixed population of his capital; the herd of dogmatists, and hypocrites, whom ambition had converted to the new religion of the court? Certainly not from the families which have immortalized

* Gibbon, Vol. X. p. 161.

Attica and Laconia. They never sprang from those Athenians, whose patriotic ardour could not wait the tardy approach of the Persian army, but impelled them over the plains of Marathon, to an unpremeditated charge, whereby they forced the superior numbers of an invading enemy to seek refuge in the sea. The lofty spirit of Athenian independence could not brook the mild yoke of Persian despotism: they refused to dishonour the soil of Attica by offering the smallest particle of it as a tribute to a foreign sovereign; though their enlightened patriotism could upon a great emergency, rise superior even to the natural attachment, which so powerfully binds men to their native soil: they abandoned their city, with the temples of their deities, and the tombs of their ancestors, to the fury of the barbarians, and embarked on board their navy, what really constituted the Athenian common-wealth, the whole of the Athenian citizens.

'From Athens and the borders of the Ilissus, the seat of literature and science, even when arms were wrested from the hands of its citizens, the invitation of Constantine attracted no philosopher. The capital, with all its allurements of splendor and luxury, could not come in competition with the more enchanting impressions of groves and gardens consecrated to philosophy and science: and they continued to study the doctrines of the Porch, the Lyceum, and the Academy, on the same ground where they were first promulgated, until Theodosius finally expelled them. Still less can the modern Greeks be supposed the descendants of the citizens of Sparta, of those ferocious warriors to whom a state of actual warfare was repose, when compared with the intervals of hostility, spent in gymnastic exercises and the most fatiguing duties of the military life. Formed by the rigid observance of the laws of Lycurgus, and animated with the warmest enthusiasm of real patriotism, Leonidas and his small illustrious band, with deliberate resolution, devoted their lives at Thermopylæ for the freedom of Greece. But the Spartans were the terror of all the neighbouring states, except those who were their dependent allies. At length the devouring fire of their valour consumed itself: and long before the seat of government was removed from Rome to Constantinople, the Spartan families, if not wholly extinct, could no longer be distinguished among the mass of submissive subjects of the Roman empire.

'The climate of Greece has been supposed to be peculiarly favourable to the birth and expansion of talents; but it seems unreasonable to ascribe to climate or physical constitution, effects which cannot be the result of any organization. The Athenians indeed were peculiarly characterized by a quick and accurate perception of beauty or defect, by a delicate and distinguishing taste. But taste is less the gift of nature, than the effect of study. Demosthenes addressed his eloquent discourses to the general assembly, composed of the Athenian populace; the poets enriched the Athenian stage with the sublimest and most pathetic tragedies; the labours of the statuary and architect, were submitted to the judgment of the people: and they presided over the public exhibitions of strength, skill, and agility. They were early formed in the gymnasia

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and public schools, to the contemplation of beauty and grace; each citizen was ambitious to excel in the exercises at the public games, in oratory at the general assemblies, in music and dancing on their public festivals. Drawing and the arts of design formed essential parts of the public education; and sculpture furnished the objects of their public and private devotion, the ornaments of their houses, and the history of their families. What was so generally useful, was necessarily attended to: and judgment, if not skill, in the liberal arts was indispensable to the comforts, the pleasures, and the respectability, of every citizen.'

'National character is entirely modified by circumstances. The loss of liberty and political independence had, even in the time of the early Roman emperors, sullied this beautiful portrait: and the Greek had already dwindled into the *Græculus esuriens*, the hungry parasite, fawning, intriguing, subtle, argumentative, and loquacious. For the display of such talents, the imperial court was the proper theatre: the degenerate Greeks crowded to the new capital in Thrace, in numbers sufficient to fix the language, and stamp the national character: under weak and superstitious monarchs, they exercised their licentiousness in morals, and intolerance in religion; and from degradation to degradation, they fell at length under subjection to the turban, which they had deliberately preferred to an union with the Western Christians.'

The power of the Sultan, and his singular prerogatives, are described at large; and Mr. T. observes 'that it is believed by the multitude that what is said or done by the Sultans is so firm, as not to be retracted on any human account.' (p. 93.) Yet we know that the intemperate measures pursued by Selim III., in order to establish the "*nizami djedid*," (new regulations,) has occasioned his deposition, with perpetual imprisonment, and perhaps death, in the old Seraglio.—The ecclesiastical, legal, and political government, which is vested in the hands of the "Ulema," and of which discordant accounts have been given, is not detailed with much more clearness by Mr. Thornton. He appears to have misconceived the meaning of the authors whom he is so ambitious of proving to be wrong; and while occupied in rounding his periods, he has been occasionally careless of their grammatical construction, and has almost sunken into obscurity.—This chapter contains likewise an account of the visier, pachas, and officers of the state and army.

Of the administration of civil and criminal law, we are furnished with an ample investigation. Mr. T. says that

'Nothing can be more simple and expeditious than the forms of proceeding in all the Turkish courts. Each party represents his case, unassisted by counsellors, advocates, or pleaders of any kind, and supports his statement by the production of evidence. The deposition of two competent witnesses is admitted as complete legal

proof, in all cases whatever, whether concerning property, reputation, or life.

'The *fetwa* in civil causes should be considered rather as the opinion of counsel on a case, than the sentence of a judge. I once saw a *fetwa* produced by the plaintiff on a trial, while I was attending at the house of a magistrate. He read it with great respect, and commended the justness of it; but "I am *mufti* here," said he, and placing it under the cushion on which he sat, determined the cause, without any appeal or reference to it *. Another opinion of the mufti, as I was told, was produced in court, in a case in point, and the person appealing to it, said, "such is the will of God." "Be it so," said the cadi, "but if the will of God were to be always observed, the world would stand still."

'The Christian and Jewish subjects of the empire are an inexhaustible treasures to government and to individuals. From this source a tribe of extortioners, false witnesses, pleaders, and embroilers, all who are too idle to dig, and too proud to beg, draw, without the imputation of infamy, the means of subsistence. It is impossible to conceive an idea of the effrontery of the false witnesses, who are encouraged by impunity†. The vizir alone can punish them: the other magistrates are compelled to pronounce according to their deposition, unless they can detect them in duplicity, or embarrass them by their questions.

'The executors of a person under the English protection claimed from a certain sultana the payment of a sum of money, in virtue of a written obligation certifying the loan ‡. The defendant denied the debt, alledging that she had paid the principal before the decease of the claimant; but that he had detained the notes and pledges, with a view of compelling her to pay interest, which she had resisted, on the ground of its being contrary to the divine law. Her witnesses asserted, that the money had been paid to the deceased in their presence: the judge affected to give credit to their testimony, and urged to the plaintiffs the necessity of admitting so clear a proof; but, suddenly turning to the witnesses, "What," said he, "was the name of the deceased merchant's father?" The abruptness of the question threw them off their guard, and they confessed they could not tell. "Not tell," said the judge, "how

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'* It must be observed that the *muftis*, or doctors of the law, occupy only the second rank in the Mussulman hierarchy. In every city of the Ottoman empire, with the exception of the capital alone, they yield the precedency to the *cadis* or judges.

'† The punishment appointed for a false witness is only the shame of being led through the streets seated upon an ass with his face towards the animal's tail. But even this punishment, which cannot be supposed to have much effect upon such abandoned profligates, is scarcely ever put in execution.

'‡ Among the Mahometans written testimony is of no avail, when opposed by living witnesses. But the treaties with all the Christian powers set aside this law in favour of their subjects, who are accordingly allowed to support their claims by written evidence.'

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then can you expect that I shall admit your evidence?" and immediately ordered an *ilam* in favour of the plaintiff.

'The judge was indeed authorized by the usage of the Turks to require the witnesses' knowledge of such particulars; for as they have not among them surnames of family distinctions, it becomes necessary, in order to prevent confusion, to insert in a contract or official instrument not only the names of the parties, but also those of their parents. I have heard it asserted, that the judge is supposed to invalidate the testimony of a witness, if he can put to him any question whatever relating to the business in discussion, which the latter is found unable to reply to. In the case which I have related, the judge had been *preconvinced* of the futility of the defence, or he would not so readily have determined upon the case.'

We have heard so much of the positive inefficiency of the Turkish army, that the whole of Chapter V., on the Military Force of the Ottomans, including their Navy, will be perused with interest. In the notes affixed to this chapter, pp. 170, 174, is a singular detection of incorrectness in Dr. Pouqueville and Mr. Eton, to which we leave them to reply. We learn from Chapter VI., on the Finances of the Ottoman Empire and the Revenues of the Sultan, that

'The Turkish exchequer consists of two parts: the *miri*, which is employed in collecting and receiving the public revenues and in disbursing such sums as the public service requires, and the *hazné* or sultan's treasury. The former under the administration of the *defterdar effendi*, and the latter under that of the *hazné vekili*, a black eunuch, second in official rank to the *kislar aga*. The revenues of each may be divided into fixed and casual: those of the *miri* are generally estimated at three millions three hundred and seventy-five thousand pounds sterling, *communibus annis*. Mr. Eton has given a schedule of the revenue in greater detail, which, in result, somewhat exceeds the sum allowed by Cantemir, and which wants only the merit of accuracy. I do not pretend to give a correct account of Turkish finances, and I believe few Europeans in Turkey possess the means of obtaining it: but as Mr. Eton declares "that he reasons only from facts, and trusts the impartial reader will draw the same conclusions," it may perhaps not be thought superfluous to examine the merit of the facts themselves, which form the basis of his reasonings.

'Mr. Eton comprehends among the sources of revenue collected by the *miri*, in the rear of a formidable list of Turkish words, *haremein hasinesi*, and *sherifein hasinesi*: but as far as can be collected from the meaning of the words themselves, they must signify the rents of *vacuf*, or pious donations for the support of mosques and the service of religion in the holy city of Mecca, which are administered by the chief eunuch: they are however by no means under the controul of the officers of either of the departments of the exchequer: the *miri* or the *hazne*. The coffer in which the revenues of the *vacufs* are collected, to the amount of several millions, is called *haremeïnn dolaby*, and is deposited in the seraglio under the care of the *kislar aga*, and strictly guarded.

guarded. It is wrong to represent these treasures as "sums taken from the active and efficient capital of the nation, and either wholly unemployed, or appropriated to uses which cannot be supposed to have a very direct relation to the necessities of the state;" for, on the contrary, without deviating from the intentions of the founders, or violating the essential clauses of their charters, that part of the revenue of *vacufs* which remains after the religious uses are satisfied, might afford essential succour to the state, if economy and fidelity were employed in administering it. In times of public distress the sultans occasionally apply these funds to the necessities of government, but under the form of a loan and the solemn engagement of the minister of finance, who, in the name of the sultan and the empire, binds the state to the payment of so sacred a debt.—The haratch, or capitation tax imposed on the *rayahs*, is improperly called by Mr. Eton "the annual redemption of the lives of all the males above fifteen years or age, who do not profess the Mahometan religion;"—he inserts among the cities and places which contribute to the *haratch*, "the Morea and its five jurisdictions;" and he taxes separately Napoli di Romania, though a city of the Morea, and consequently within those jurisdictions.—Oczacow is said to have furnished ninety purses; though Oczacow was a fortress garrisoned only by Turks, who consequently were not liable to the capitation.—But what is singularly ridiculous is that he estimates the contributions from the body of gypsies, to be almost equal to that from the city of Constantinople and its environs.'

Chapter VII., on the Religion, Morals, Manners, and Customs of the Turks, opens a wider field of disquisition, and offers much information and entertainment to the general reader. The religion of Mohammed, and the ceremonies and duties which it enjoins, are admirably pourtrayed by the Chev. D'Ohsson, to whose volumes Mr. Thornton is here evidently much indebted:

'The *namaz*, the prayer the most obligatory on Mussulmans, and the most pleasing to the Supreme Being, is chiefly in confession of the divine attributes, and of the nothingness of man; a solemn act of homage and gratitude to the eternal majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life: the only legitimate object of the *namaz* is to adore the Supreme Being, by praying for spiritual gifts, and the ineffable advantages of eternal felicity. Confident in the efficacy of belief and the virtue of prayer and legal purification, the Mussulmans feel no humility because of the imperfections of human nature, and no repentance because of actual transgressions. The unity of the Supreme Being, and the divine mission of the prophet, are all that are insisted on as necessary to justification with God; and as these imply no contradiction, and involve no mystery, the mind seems to comprehend both points without an effort, and to hold them with steadiness. Hence their consciences are never alarmed at the weakness or insufficiency of their faith; nor can they ever doubt of their acceptance

ance with God. Their religion consoles and elevates them through life, and never disturbs their dying moments.

'Many of the learned Turks are said to refuse an implicit belief to all the miracles recorded in the Koran; but none of them so far contradict the national prejudices, as publicly to with-hold their assent. An *effendi*, skilled in mathematics, was asked, how he could believe that Mahomet broke the star of the moon, and caught half of it falling from heaven, in his sleeve. He replied, that indeed in the course of nature it could not be done, nay was contrary to it; but as the miracle is in the Koran affirmed to be wrought, he resigned his reason, and embraced the miracle; for, added he, God can do whatever he pleases. They admit with equal facility the wonderful stories related by Christians, and on some occasions conform in their conduct to the popular prejudices even of these people; as in the instance given by Cantemir, of the lord of a village, who suffered no work to be done on St. Phocas's day, because formerly the saint, in revenge for the profanation of his festival, had burnt their standing corn. The opinion, that sanctity of life, independently of any particular religious persuasion, is sufficient for salvation, is silently embraced by a few liberal Turks, though it is condemned by the Mahometan church as a heresy.

'It has been observed, that in all ages, men satiated with enjoyments are most inclined to become atheists; and men the most to be pitied are superstitious. But atheism, either speculative or practical, is a vice which is rare among the Turks; for when the doctrines of the existence of God and the immortality of the soul have been implanted in the mind by early education, they cannot be eradicated, unless, perhaps, by intense and preverted study and reflection, of which the Turks, from habitual indolence, are incapable. The terrors of conscience, which generate in the vicious and profligate, a wish to disbelieve, and at last, perhaps, a trembling hope that they do disbelieve these doctrines, operate but little on the minds of men who are firmly convinced, that the divine favour is never withdrawn from those, who are stedfast in their profession of faith and constant in the practice of the ceremonies of religion. The belief and performance of both are simple and easy, and not only may exist unconnected with virtue, but may even expiate vicious conduct. Hence that tranquillity with respect to futurity which never abandons the Turk: and hence his neglect of palliatives for an evil, of which, so far as regards himself as a believer, he cannot consistently suspect the existence.'

An inordinate love of opium, and abstinence from wine, are topics which few writers on Turkey have passed without notice. Mr. T. speaks historically of them.

'Drunkenness is condemned by the Mussulman law and the customs of the Ottoman nation. It is, however, considered but as a venial crime, and has been indulged in by some of their greatest sultans. Selim the Second was so addicted to it, that he even obtained the surname of *Mest*, or the Drunkard; but the Turkish historians observe, in extenuation of his excesses, that they never caused him to

omit

omit his daily prayers. Intemperance in wine had come to such an ungovernable excess among the Turks in the reign of Soliman the First, that that *virtuous* prince, says D'Ohsson, was obliged to have recourse to the most rigorous penalties to check the use of it. He carried his severity even so far, as to order melted lead to be poured down the throats of the obstinate transgressors of the precepts of the Koran. But, as a Turkish writer has well observed, "the religion of a nation is as the religion of the monarch:" for Selim the Drunkard, the son and immediate successor of Soliman, seduced the nation by his example into the most unblushing debauchery. "Let others put their trust in man," said the jovial sultan, "I throw myself into the arms of the Almighty, and resign myself to his immutable decrees. I think only of the pleasures of the day, and have no care for futurity." Murad the Fourth, seduced by the gayety and example of Becri Mustafa, not only drank wine in public, but allowed the free use of it to his subjects, and even compelled the *mufti* and *cazyaskers* to drink with him.

'The practice of drinking wine is generally reprobated; but as drinking a large quantity entails no greater curse than moderation, those who have once transgressed, proceed without further scruple to perfect ebriety. Busbequius saw an old man at Constantinople, who, when he took the glass in his hand, summoned his soul to take refuge in some corner of his body, or to quit it entirely, and thereby avoid partaking of his crime or being polluted. I myself have frequently observed an habitual drunkard carefully remove his mustaches from defilement, and, after a hearty draught, distort his face, as though he had been taking medicine. The prophet has declared, that the pens of the two recording angels are unemployed upon the actions of men in certain situations of life; of those who sleep, until they awake; of minors, until the full maturity of their reason; and of madmen, until they be restored to their senses. I conclude, rather indeed from the conduct of the Turks than from the glosses of the Mussulman doctors, that the drunkard, the voluntary madman, is also considered as not morally accountable for his conduct until his phrenzy be dissipated.

'Those who intoxicate themselves with opium are stigmatized with the appellation of *teriaki*. The usual effects of that drug are that it exhilarates, lulls, and proportionally depresses, those who habituate themselves to it, and brings on premature decrepitude and ideotism. To some it is by habit rendered so necessary, that the fast of the month Ramazan, during which they are deprived of it in the day time, becomes a serious penance. I have been assured by a Turk, but I do not warrant his assertion, that in order to alleviate their sufferings, they swallow, besides their usual pill at the morning *ezann*, a certain number of pills wrapt up in several folds of paper, which they calculate will resist the powers of the stomach for different lengths of time, and be dissolved in due rotation, so as to correspond with their usual allowance.'

After a description of Turkish baths, which does not differ from those that have been formerly given, we have a true sketch of the happiness to which an opulent Ottoman aspires:

'The

'The Turk, stretched at his ease in his pavillion on the banks of the Bosphorus, glides down the stream of existence without reflection on the past, and without anxiety for the future. His life is one continued and unvaried reverie. To his imagination the whole universe appears occupied in procuring him pleasure. The luxuriance of nature, and the labours of a tributary people spread out before him whatever can excite or gratify the senses; and every wind wafts to him the productions of the world, enriched by the arts, and improved by the taste, of the industrious Europeans.

'The luxuries of a Turkish life would sink however in the estimation of most people, on a comparison with the artificial enjoyments of Europe. Their houses are built in contempt of the rules of architecture: their gardens are laid out without order, and with little taste: their furniture is simple, and suited rather to the habits of a military or vagrant people, than to the usages of settled life: their meals are frugal, and neither enlivened by wine nor conversation. Every custom invites to repose, and every object inspires an indolent voluptuousness. Their delight is to recline on the soft verdure under the shade of trees, and to muse without fixing their attention, lulled by the tinkling of a fountain or the murmuring of a rivulet, and inhaling through their pipe a gently inebriating vapour. Such pleasures, the highest which the rich can enjoy, are equally within the reach of the artizan or the peasant. Under their own vines and their own fig trees, they equally feel the pride of independence, and the uninterrupted sweets of domestic comfort. If they enjoy not the anxieties of courtship, and the triumph over coyness and modesty, their desires are inflamed and their passions are heightened, by the grace of motion, the elegance and suppleness of form, and the beautiful symmetry of shape and features. The education and modes of life of their women, though certainly too confined and too limited to domestic objects for the cultivation of talents which exercise and invigorate the powers of the mind, yet leave them all the charms which can result from nature, and sentiment, and truth.'

On a subject which has awakened the curiosity of European nations for several ages, and on which every traveller has endeavoured to offer somewhat more new and authentic than the statements of his predecessors, Mr. Thornton supplies a chapter; viz. on Women and Domestic Economy; and with the former animating topic he rises to an unusual strain of eloquence, and indeed indulges even in some prurience.

Of the privileges of married females, and of the liberty of associating with each other, a different idea is given from those of former travellers. Wives are said to have an exclusive property, and instances have occurred in which the husband, by making over a great part of his wealth to his wife, in order to preserve it from the grasp of power, has become dependent on her for his very subsistence. They may also bequeath by will the whole of their property, however

acquired,

acquired, free from any restraint or limitation.—Respecting marriage, concubinage, polygamy, and divorce, we perceive nothing new. When speaking of the household establishment of women, it is observed that

'An incorrect and humiliating idea is conveyed, though perhaps unintentionally, of the Turkish harem, by the assertion, that "females among the Turks lead a gregarious life, and are associated together in small apartments."* A numerous harem can however be collected only in the palaces of the richest and greatest of the Turks, and whatever privations, in other respects, the women may suffer, they are certainly not huddled together as a flock, nor penned up in small apartments. In a Turkish house there are no chambers exclusively appropriated as bed rooms: the usual way of sleeping is on a light mattress, which is spread on the sopha or in the middle of the chamber, and sometimes in the gallery, according to the season of the year and the temperature of the weather. Neither men nor women lie down completely undressed, but have night-dresses, resembling, except in the inferior quality of the materials, the under-clothes which they wear in the day. The bed-furniture, which in its greatest perfection consists but of a quilted coverlet, a sheet, and a pillow, is laid up during the day in a closet or press which every chamber is provided with. Every room in a Turkish house serves for every purpose; and the furniture in all differs only in fineness of quality or richness of ornament. The sopha extends round three sides of the chamber on a frame raised a few inches from the floor. The *minder*, or mattresses, as well as the cushions, are stuffed with wool, and smaller cushions for the more distinguished guests are filled with cotton. The *macat*, or covering, is of woollen or silk stuff, bordered with a deep fringe; and the cushions are of velvet, or of gold and silver tissue. The floor is covered, according to the season, with carpets, or Egyptian matting, except a small part near the entrance, where the *papuches*, or slippers, are put off. The use of chairs and tables is almost unknown. The dinner is served up on a large circular tray of copper, tinned, which is placed on a low stool, at a corner of the sopha, and the guests sit round it cross-legged, the youngest or least honourable sitting on cushions placed on the floor. In the ladies apartments, the *tanndur* usually occupies the corner of the sopha during the winter months, and besides being used for warmth, answers all the purposes of a table and a toilette. In most houses there is no chimney except in the kitchen. Persons of rank or property easily brave the severity of the winter in their spacious apartments, wrapt up in the most costly and comfortable furs: sometimes a chafing dish, called *mangal*, is placed in the centre of the chamber; but the use of the *tanndur* is general in the boudoirs of the harem. Lady Mary Wortley Montagu has described this singular invention, which I believe is peculiar to Constantinople and its neighbourhood, as the use of it does not extend beyond the sea-coast of Asia Minor, nor to the northward be-

* Dallaway, Constant. ancient and modern, p. 107.'

yond

yond the Danube. Its heat, which is confined under coverlets, is moderate and agreeable; but being unequally diffused, and directed chiefly to the legs and feet, besides injuriously affecting those parts, disposes the body more easily to catch cold.'

Mr. T. then proceeds (p. 361.) to a collation of the statements and conjectures of others, relative to the Imperial Harem. He ably vindicates the account given by Lady M. W. Montagu, (Vol. 2. pp. 188-246. of her Works,) and with successful raillery exposes the misrepresentation and absurdity of that which Dr. Pouqueville has presented in his travels, lately dedicated to the Emperor Napoleon.

The work concludes with a survey and modern state of the rich provinces of Moldavia and Wallachia; countries which the existing politics of Europe will probably render the topics of general conversation. Our extracts, however, have been already too copious to admit of our extending them in such a manner as to do justice to the author, and we can therefore only observe that the sketch appears to be accurately and ably drawn.

It has occured to us in perusing this volume, that Mr. Thornton has disclosed an undue asperity, and perhaps personal feeling, in his perpetually contemptuous mention of Dragomen, to whatever embassy they may have been attached. It is well known that they are the only vehicles of communication between their several masters and the Porte, and not merely *interpreters*. We trust, however, that his greatest spleen against them is excited by their having deluded his *travelling countrymen* with so many false tales, which the latter have incautiously published. Heavy as this charge is, and unfortunate for the authors, it has afforded to Mr. T. an occasion of triumph and self-gratulation, of which we must fairly observe that he is fully aware. The weight of fourteen years' residence, and continued investigation, we willingly allow: but, from all that we have heard, we cannot accede to an unqualified censure on this point. D'Ohsson himself, whose accuracy is not impeached, has been a Dragoman for the greater part of his life.

From a competent knowlege of the Turkish language, Mr. Thornton has adopted its orthography, as nearly as the power of our letters will admit. Gibbon, who drew all his oriental learning from French translations, says (Rom. Hist. Vol. 12. 8vo. p. 150.) that "he prefers *Amurath* to *Morád*, as the popular name, and despises that obscure diligence which is rarely successful in translating the Oriental into the Roman alphabet." So ingeniously could that luminous Historian conceal his own ignorance.

ART. II. *History of the Rise and Progress of the Belgian Republic*, until the Revolution under Philip II. Including a Detail of the Primary Causes of that memorable Event. From the German Original of Frederic Schiller. By Thomas Horne. 12mo. pp. 238. 4s. 6d. Boards. Coxhead. 1807.

WEARIED by the perusal of bulky and ponderous volumes, which frequently impress us only with astonishment at the presumption, conceit, and ignorance of their authors, how grateful is it to be presented with a production of no imposing form, but of which the merit is pre-eminent! Those who are acquainted with the writings of Schiller, and are admirers of his pen, will form high expectations from a work on the subject of that which is now before us, and will not find themselves disappointed; and though critics who have studied this literary genius will expect some faults, they will perceive them to be thinly scattered, and of slight magnitude: while all must acknowlege that a high degree of merit prevails from one end to the other of this diminutive volume. A vivid and nervous style, a happy arrangement, or an artful and impressive narrative, constitute not the chief praise of the performance; it can boast that it places the events of the scene and of the period in a new and clearer light; that it more completely lays open their secret causes; that it makes us better acquainted with the principal actors; and that it more fully developes the workings of their minds, and their schemes of policy.

We shall be sparing of our remarks, that we may be more liberal in extracts. Yet, where almost all is eligible, how shall we select? It is in our favour, however, that it would be very difficult to quote any passages, on which the reader of taste and intelligence might not dwell with pleasure.

The work is divided into four sections. In the first, the author states those principles of our common nature, and those circumstances in the character of the times and of the parties, which prepared the great change that is here recorded. Of the subject of his performance he thus speaks:

'In the history of mankind, revolutions are recorded more daring and arduous in the attempt, more splendid and glorious in the execution. Many governments have been blown up with a more tremendous explosion; others have advanced with more rapid strides towards the summit of power and glory. Neither are we to look for any of those sublime and stupendous characters, of more than mortal mould, nor any of those marvellous exploits with which ancient story so copiously abounds. Those times are past away; those men are no longer in being. Nursed in the soft cradle of luxury and refinement, we have idly consumed those energies, which past ages exercised,

cised, and which an imperious necessity demanded. With mute and languid stupefaction, we gaze at those gigantic figures of antiquity, in like manner as a decrepid old man surveys, with conscious infirmity, the manly sports of youth. The history we have now in contemplation, is of quite a different cast and complexion. The people who make a principal figure on this stage, were the most pacific in the European world, and the least susceptible of that heroism, which imparts an air of grandeur to actions of an ordinary size and magnitude. The school of adversity infused into their minds a peculiar vigour and energy, and forced upon them a temporary greatness, that nature had never designed for them, and which they were not destined to behold again.'—'Others propose to themselves, as their main object, to shew the superiority of genius, over fate and fortune; I shall now endeavour to exhibit a picture, wherein chance creates heroes, and genius is the offspring of necessity.'

The author then describes the situation and character of the insurgents, and points to the seeds of the revolution:

'Philip the second was engaged in a warfare with a feeble confederacy of nations, which he could not bring to a fortunate issue and conclusion. Now, what nations were those, that opposed the schemes of his ambition? In one quarter, we behold some rude unwarlike clans of inoffensive fishermen and shepherds, in a remote corner of Europe, which their own toil had wrung from the watery waste; the ocean being at once the source of all their comforts, and all their calamities; their most valuable possession, a needy independance, their supreme boast, a virtuous life. In their vicinity dwells a happy community of merchants, cultivated by all the arts of polished life; rioting in the rich harvest of prosperous industry; vigilant and circumspect in maintaining those laws, from whence all these blessings were derived. Basking in the sunshine of affluence and prosperity, they suddenly spurn the limits of that narrow sphere, wherein they had hitherto mechanically moved,—and their breasts learn to glow with more generous desires, and more noble appetites. The bright luminary of truth, which now began to diffuse its light over the European world, illumines this happy region with a cheerful ray; the enlightened citizen welcomes the heavenly messenger, banished from the dreary abodes of abject misery and despair. A gay wanton spirit of enterprize, the constant attendant on opulence and freedom, stimulates them to question the authority of opinions, sanctified by age and prejudice, and to break asunder those chains, the dishonourable badges of servitude. The scourge of the tyrant is brandished over their heads; arbitrary power is preparing to overthrow the pillars of their happy constitution; their supreme magistrate, the guardian of their laws, becomes their tyrant. Discovering the same liberal views of foreign policy, as of domestic œconomy, they venture to remonstrate; they produce the musty records of an ancient charter, and remind the Lord of both the Indies, of the natural rights of man.'

In the next passage, we have a picture of the first formation of the late United Provinces;

'Vagrants, expelled from their native homes, look out for other habitations on the wide ocean, and glut the fierce lust of revenge, and the cravings of hunger, by taking possession of the ships of their adversary. Freebooters become naval heroes; a navy is collected from the armaments of pirates, and a republic suddenly starts up in the midst of bogs and marshes. With one effort seven provinces break loose from the chains of servitude, and form a new infant state, guarded by unanimity, by despair, and by the depredations of their watery element. The public voice deposes the tyrant, and the Spanish name is expunged from all the solemn acts of the legislature. They have now transgressed beyond a possibility of pardon; the republic becomes formidable, because she can make no retrograde movement.'

How far the loose notions on the morality of states, which have been of late openly avowed and shamelessly defended among us, will be carried, we know not; if they be once adopted, we suppose that we shall hereafter see them stretched to the extent in which Philip II. acted on them, who deemed assassination justifiable in the case of rebellion. The reflections of the present eloquent narrator give no countenance to the new fashioned doctrines; and he seems to be of opinion that a foul deed is the same in its nature and effects, whether it relates to affairs of state or to private concerns;

'The impious arm of an assassin snatches the able pilot from the helm of state; the measure of their woes seems already compleat; all their tutelar deities fled along with William of Orange: but the ship rides triumphant amidst the storm, its crouded sails no longer require the guidance of an able navigator. Philip the second beholds the promising harvest of a villainous action blasted, whereby he had forfeited the richest jewel of his diadem, his royal honour; and, what is still more, perhaps, the sunshine of his soul, his ease and tranquillity.'

The event proved that this horrid act was as wide a departure from policy as from justice. It was a dictum of the late Mr. Fox,—a splendid one, certainly, and which shewed the boldness of his genius,—that a nation was justified in defence of its honour to wage war. If this be true, with what anxious care ought she to avoid the guilt of herself tarnishing that honour? Can a nation lightly violate that for which it is said to be her duty to involve herself and another power in all the horrors of an appeal to arms?

A solution of the problem respecting the event of the struggle is thus offered to us:

'This strange revolution, in the aspect of affairs, seems to border upon a miracle; but a variety of causes conspired to hasten the downfall of this mighty empire, and to accelerate the progress of the rising republic. If the collective force of his realm had fallen upon the

the United Provinces, their civil and religious liberties would inevitably have been crushed by the rude and irresistible shock. His own ambition proved an useful ally to their imbecility, by inducing him to divide his power.

'That invaluable mystery of politics, to entertain a multitude of pensioned spies at all the courts of Europe; the succours sent to the league in France; the defection of the Moors of Grenada; the conquest of Portugal, and the magnificent structure of the Escurial, drained those rich mines of treasure, till then deemed inexhaustible, and relaxed the spirit and vigour of his operations in the field. The German and Italian troops, whom an insatiable lust of plunder alone had allured to join his standard, now, that he was no longer able to advance their pay, basely deserted their commanders, in the critical moment of action. These terrible ministers of oppression now converted their dangerous power against their legitimate sovereign, and desolated, with hostile fury, those provinces, that had remained unshaken in their loyalty and obedience. Finally, that unfortunate expedition against Britain, on which, with the wild and desperate spirit of a furious gamester, he had rashly staked the whole credit and safety of his realm, accomplished his ruin: the tribute of both the Indies, and the flower of the Spanish veterans, perished along with the Armada.'

During the long contest between Philip and his rebellious subjects,

'Before they had lost their sovereign, the keys of administration had been lodged successively in five different hands. The indecision of the duchess of Parma, had abused the cabinet of Madrid, and the latter had, during a short interval, ineffectually tried all the various maxims of policy, and arts of government.

'The savage ferocity of the duke of Alva, the clemency of his successor Requescens, the artifice and craft of Don John of Austria, the lively spirit and truly Roman genius of the duke of Parma, had diverted the current of the war into as many different channels, and given it as many contrary bearings and directions; whilst the scheme of rebellion was invariably pursued, on the original plan, by that individual who alone had the capacity to comprehend it with one intuitive glance. The most unlucky circumstance was, that the principles of their political arithmetic, were ill adapted to the times, when their application became necessary.'

In the second section, M. Schiller sketches the revolutions of the Netherlands from the earliest times, down to that of the sixteenth century, and discovers another cause of that event, in the long enjoyed liberties and privileges of their inhabitants. The prosperity of those countries, the flourishing state of their cities, and their extensive commerce, previously to their contest with Spain, formed the pride and boast of those distant and rude times.

'The Belgians (observes the author) derived those advantages, from their chartered rights, and from the advantageous position of their country. A feeble administration of justice, and the arbitrary power of a rapacious monarch, would quickly have destroyed all those blessings, which a bountiful Providence had showered down upon them in such abundance. The inviolable sanctity of the laws alone guarantees to the citizen the security of his property, and inspires him with that happy confidence which is the soul of activity.

'The genius of this people being arrived at the meridian of its glory, under the happy influence of a commercial spirit, and by an intercourse with many nations, flourished in a bright series of useful discoveries; in the prolific womb of affluence and liberty, all the sublime arts were formed and develloped. From the happier climes of Italy, which tasted once more the rich blessings of the golden age, under the tutelar genius of Cosmo de Medicis, the Belgians transplanted the arts of painting, of architecture, of etching and engraving, into their native lands, which acquired a fresh bloom in a foreign soil. The Flemish school, a daughter of the Italian, with a generous strife and emulation, disputed with her parent the possession of the glorious prize; and both, in conjunction, prescribed laws to Europe, in the common wealth of the fine arts. It would be superfluous to enter into a detail of all those arts and manufactures, upon which the Netherlands have raised the solid fabric of their greatness down to this very day. The manufactures of tapestry; the art of painting with oil colours; of glazing; nay, even watches and sun-dials, were, as Guicciardini informs us, of Flemish extraction. To their ingenuity we are indebted for the happy improvement of the compass; the several points of which are denoted by the familiar terms of their language. In the year 1492 the art of printing was discovered at Harlem, and it was so willed, by a sovereign decree of fate, that this useful art should confer the blessings of liberty upon the land of her nativity. With the most fertile genius for original inventions, they associated a happy talent for improving and meliorating those that were extant. There are few mechanical arts and manufactures, which are not either the productions of these climes, or have been carried here to a higher degree of perfection. Hitherto the united provinces had been the most prosperous state in Europe. None of the dukes of Burgundy had ever presumed to invade their liberties; nay, they had ever been respected by the turbulent and ambitious spirit of Charles the Bold, whilst he was forging the chains of servitude for a neighbouring Republic. All these potentates were early taught to consider the government of a Republic, as the ultimate scope of their ambition; and none of the provinces, subject to their authority, were so constituted as to inspire them with different maxims of policy.'

Discussing the government of Charles V., the author says that

'The Netherlands were quickly sensible that they were become the province of a monarchy. As long as their ancient rulers were

governed by no other passion than by a zeal for their welfare, their condition bore a near resemblance to the happy tranquillity of a domestic circle. The restless ambition of Charles the Fifth obliged them to take an active share in the busy scenes of the political world. They now formed a subordinate member of an enormous body politic; their existence was concentered in the soul of their regent; and their moral agency was totally suspended. As, during his whole administration, he was constantly verging beyond the boundaries of his proper sphere, and was engaged in a series of political actions, it was of the utmost consequence to him, that he should have an absolute command over the several members of his own body, in order to impart alacrity and energy to their movements. He could not, therefore, entangle himself in the winding labyrinth of their individual organization, nor inspect into the minutiæ of their civil privileges, with such a laborious research as their occasions required. With one broad-cast swing of his imperial arm, he quickly demolished the frail cobwebs of a puny generation of insects. It became expedient to render the application of their powers more easy and regular by unanimity. The tribunal at Mechlin had been hitherto an independent court of judicature; he subjected it to the controul of a royal commission, which was established at Brussels, and was the faithful organ of his imperial mandates.

'He introduced foreigners into the sanctuary of their constitution, on whom he bestowed the most important offices of state. Men, who had no other patronage than the smiles of royalty, must prove bad guardians of those laws, of which they had a very imperfect knowledge. The extraordinary disbursements of his warlike reign required extraordinary resources. In open violation of their most sacred privileges, he loaded the provinces with oppressive taxes; the estates, in order to save appearances, complied with what his moderation forbore to enforce by violent measures: the whole series of his administration is a dull recital of pecuniary requisitions, remonstrances, and final concessions. Contrary to the principles of the constitution, he introduced foreign troops into their territory, levied soldiers throught the provinces, and involved them in wars, which, if not destructive, were at least wholly imcompatible with their interests, and which they did not approve. In his magisterial capacity, he pronounced sentence upon the misdemeanours of a free state, and the dreadful fate of Ghent loudly announced the grand revolution, which their constitution had lately undergone. Some authors even accuse him of having endeavoured to remove, by stealth, the most important documents of their charters, from those monstaries and archives where they had been deposited; a mean and cowardly action, unworthy of such a mighty monarch, but which affords a clear presumption, that those documents had filled his mind with serious apprehensions.'

'Charles (however, we are told,) was perfectly sensible that commerce was the vital principle of a state, and that liberty was the main pillar of commerce. He did not violate the sanctuary of liberty, because he required the active operations of the vital principle.

'Not more just, but more politic, than his son, he wisely adapted his state-maxims to the moment, and scene of action, and at Antwerp he repealed an edict, which he would have enforced, with all the terrors of arbitrary power, at Lisbon or Madrid.'

In the third section, M. Schiller accounts for the favourable reception which the promulgators of the reformation experienced in the Netherlands.

'Charles (the author concludes) regarded himself as absolute sovereign of the Netherlands, since he did not think proper to communicate to these countries, those religious privileges which he had guaranteed, by a solemn compact, to the German empire.

'During that period, when a powerful confederacy of our princes had compelled him to subscribe to the free exercise of the new religion, he lighted up the flames of persecution in the Low Countries by the most sanguinary edicts.

'The perusal of the Old and New Testament; all public and private conventicles whatsoever, of a religious nature; all discourses on such like topics during meals, or in domestic circles, were prohibited under the most severe penalties.

'In all the provinces, special courts of enquiry were established, in order to enforce a rigorous execution of these edicts. Whoever harboured heterodox opinions, was, without respect to rank or dignity, instantly dismissed from his employments. Any person, upon conviction of his having disseminated heresies, received sentence of death: the male convicts suffered by the sword of the executioner, the females were interred alive. Backsliding hereties were committed to the flames. The apostacy of a criminal could not obtain a remission of his dreadful sentence; whoever solemnly abjured his erroneous opinions was only entitled to a more merciful kind of death.'

Not satisfied even with such scandalous rigor, this sanguinary prince formed the design of introducing the *Holy* Spanish Inquisition into the Netherlands:

'The bare sound of this tremendous institution produced an universal stagnation in the affairs of commerce. The principal foreign merchants were already preparing to emigrate. No purchases or sales were made any longer. The rents of dwelling-houses were reduced; the labours of the industrious mechanic were suspended. The wealth of the citizens was dissipated. A total ruin of this illustrious seat of commerce must infallibly have ensued, had not Charles been overruled by the prudent remonstrances of his regent, and induced to relinquish his dangerous schemes. The tribunal was admonished to be merciful toward foreign merchants, and the formidable name of the Inquisition now assumed the milder appellation of a spiritual jurisdiction.

'But, in the other provinces, this tribunal continued to rage with all that savage brutality for which it is remarkable. It hath been computed, that during the reign of Charles, no less than five hundred

hundred thousand mortals have perished by the hands of the executioner, for the sake of religion.'

Yet we are told that 'Charles had an affection for the people' whom he treated in this merciless manner, and among whom it is said he had passed the prime of his youth!

'Their manners delighted him; their easy, unaffected carriage and conversation, formed an agreeable contrast with the haughty mien and austere gravity of his Spanish subjects. He conversed in their language, and regulated the œconomy of his private life according to their customs. At Brussels, those cumbersome formalities were abolished, that form an everlasting barrier between prince and subject. No mercenary stranger precluded their approach to the footstool of their sovereign; they obtained access to his person through the medium of their own countrymen, whom he honoured with special marks of his confidence.

'He conversed with them in the most affectionate and unreserved manner. His address was winning, his discourse courteous and obliging. By these small compliances, he secured their affections; and, at the very moment, when his sacrilegious arm was invading the sanctuary of their properties—when his armies were ravaging their fields—when they were groaning under the oppression of his viceroys—and were butchered by his executioners, their hearts were won by the gracious smiles of royalty.'

It is also stated that, 'during the awful solemnity of his abdication, he recommended these countries to the paternal care of his son, as the richest jewels of *his* crown, and earnestly admonished him to preserve an inviolable regard for their constitution.'

A similar farce, with the same effect, was played between our James the First and Charles the First. Example is ever mightier than precept; and the respect*ive* successors slighted the admonitions of their sires, but closely imitated their conduct.

We now come to the author's picture of this country just before the flame of insurrection burst forth:

'These seventeen districts, which, taken collectively, scarcely comprized a fifth part of Italy, and did not exceed three hundred Flemish miles in extent, yielded an annual revenue to their sovereign, not much inferior to what Britain formerly contributed, before her monarchs had annexed the ecclesiastical domains to the crown lands.

'Three hundred and fifty towns, engaged with restless activity in the pursuits of labour, and of a voluptuous life; many of them impregnable without ramparts, and inaccessible without bulwarks; of considerable boroughs, three thousand and six hundred; of petty villages, manors and strong castles, a countless number, imparted to this empire the chearful aspect of one individual and flourishing district.

'The

'The nation had now ascended the meridian of its glory; by industry and affluence the genius of the citizen was exalted, his reason enlightened, his affections ennobled. The florid bloom of the country communicated a kindred bloom and vigour to the fair productions of the mind. A happy temperature of blood, produced by the asperity of a bleak climate, modulated the rage of the passions; equanimity, sobriety, and exemplary patience, the invaluable gifts of the northern climes; integrity, justice, and candour, the necessary virtues of their profession, and the amiable offspring of liberty, truth, benevolence, and a fierce patriotic spirit, were blended together in the composition of their character, with some portion of human frailties. No nation in the universe is more easily governed by wise and moderate counsels, nor is any more averse to the faithless policy of arbitrary power. The voice of the people does no where pass sentence upon their rulers, in such a clear and unequivocal manner; on this amphitheatre, a liberal and enlightened policy can exhibit the most sublime specimens of art, and a selfish, degenerate despotism is sure to meet with the most formidable opposition.'

Section IV. delineates, in a very superior manner, the characters of the Prince of Orange and of Count Egmont. It also relates the treatment of those chiefs by Philip, and his last visit to the Netherlands, in order to instal the regent, the Duchess of Parma, (his half sister,) in her new dignity. Having stated the illustrious descent and enumerated the extensive possessions of William the First, Prince of Orange, M. Schiller thus proceeds:

'His father, a count of Nassau, of the same name, had adopted the Protestant religion, and educated his son in the doctrines of that persuasion; but Charles the Fifth, who discovered an early predilection for this youth, brought him to Court, at a very early age, and initiated him in the principles of the Roman church.

'The monarch, whose sagacity predicted the future greatness of this boy, retained him about his person, during the space of nine years; condescended to instruct him in state affairs, and honoured him with a confidence far above his age. He alone enjoyed the privilege of remaining in the presence of the emperor, when he gave audience to foreign ambassadors; a proof that he had already begun, in his juvenile years, to merit the surname of the Discreet, which he obtained in the sequel. The emperor was not even ashamed, openly to affirm, on a certain occasion, that this young man had frequently suggested plans to him, which would otherwise have escaped his own sagacity. What high expectations might not rationally be entertained concerning the intellectual improvement of a man formed in such a school, as also concerning the moral dispositions of his heart; who, although he had been accustomed from his infancy to be near the person of a monarch, had nevertheless preserved his honour and integrity without stain or blemish! William had compleated the twenty-third year of his age, when Charles resigned the reins of government, and had been already honoured by the emperor with two

special

special marks of his esteem. He distinguished him above all the grandees of his court, by the honourable commission of being bearer of the imperial crown to his brother Ferdinand.

'When the duke of Savoy, who commanded the imperial army in the Netherlands, was recalled to Italy by the exigency of his own domestic affairs, the emperor appointed him generalissimo of his forces, contrary to the remonstrances of his counsellors, who were of opinion, that it was highly injudicious to oppose a stripling to the experienced commanders of France. Absent, and without any recommendation, the emperor gave him the decided preference to an illustrious race of heroes, and the event did not induce him to repent his choice.

'The distinguished favors which this prince had received at the hands of the father, was already a sufficient reason, why he should incur the displeasure of his son. It seems, Philip had set it down, as an invariable rule of conduct, to avenge the wrongs of the Spanish nobility, on account of the predilection which Charles had always manifested towards the Belgian grandees. But he was more strongly influenced by some private motives, which alienated his affections from the prince.

'William of Orange was of those wan and meagre physiognomies, who, as Cæsar informs us, are ever wakeful, pensive, and scheming; and who inspired the most intrepid and magnanimous of all mortals, with sentiments of terror and dismay. The steady composure of an unruffled countenance concealed an ardent soul, endued with restless energy, which never discomposed that outward vizor beneath which it toiled, and was alike inaccessible to the shafts of love, and to the arts of dissimulation: it harboured a capacious, fertile, and indefatigable mind, sufficiently ductile to be moulded into all forms whatsoever, yet sufficiently cool and recollected, not to bewilder itself in any sort of disguise; firm enough to support with constancy every turn of fortune. No one ever possessed a more admirable talent than William, for divining the characters and winning the affections of mankind; not, that after the fashion of courts, his lips betrayed a servility and complaisance, which his proud heart tacitly disclaimed; but because he was neither sordid nor profuse in distributing the marks of his benevolence, and by a prudent management of those resources, whereby we confer obligations on mankind, he constantly kept in reserve a large fund for future occasions.

'The conceptions of his mind were slow and tardy, yet noble and sublime; the decisions of his judgment were cool and deliberate, but accomplished with unshaken constancy and invincible perseverance.

'The original scheme, which he had once embraced, no obstacles could defeat, no chain of fortuitous contingencies destroy; for he had anticipated them all, before they had actually taken place. Alike superior to the pangs of terror and the tumults of joy, he was however subject to a sentiment of fear; but his fear was a presentiment of danger, and he was cool and intrepid amidst the din of war, because he had felt alarms during a calm interval of repose. William displayed an unbounded generosity in dissipating his wealth, but a rigid

rigid œconomy in the application of his time. The hours of a frugal repast, were the sole intervals of his leisure; but these were exclusively dedicated to his friends, his family, and the cordial overflowings of his heart; a modest repose he enjoyed from patriotic cares. Then it was, that his countenance bespoke animation, and his spirits were exhilirated by the pleasures of the bottle, which was seasoned by temperance and the placid sunshine of his soul, and no gloomy cares durst now intrude upon the vacant hilarity of his mind.'

One reason of Philip's jealousy towards William was, that

'William had been instructed in the science of politics by the same master, and there was reason to apprehend that he was the best scholar of the two. It was not because he was conversant with the ideal prince of Machiavell, but because he had profited by the living precepts and example of a monarch, whose life was a practical comment upon the former, that he became acquainted with those tremendous arts, whereby empires rise or fall.

'Philip had now to cope with an antagonist, who was thoroughly initiated in the same political doctrines, and who could employ all the nefarious arts of policy, in the support of a righteous cause. This last circumstance fully enables us to comprehend, why, of all others, he should conceive the most mortal jealousy, and the most violent antipathy against this man. It happened unfortunately, that, whilst the emperor was rearing a beautiful flower for his son, he likewise generated the worm, that corroded its tender blossoms.

'The jealousy already conceived against this prince, was greatly fomented by the ambiguous opinions entertained concerning his religion. William remained a faithful follower of the Roman Pontiff, during the life-time of his benefactor, the emperor; but there was reason to apprehend, that the predilection, early implanted in his tender mind, for the doctrines of reformation, had never been thoroughly eradicated. To what religious denominations soever he might have professed his attachment, at certain periods of his life, it was evident, that he was never perfectly reconciled to any. We behold him, in his latter days, embracing the doctrines of Calvin, with the same indifference, with which he had formerly abjured the Lutheran faith, and espoused the religion of the church of Rome. He rather defended the political and natural rights of the Protestants, than their opinions, against the Spaniards. It was not a communion of faith, but of sufferings, whereby they were united in one common cause.'

The vast space in public opinion occupied by this extraordinary personage, and the masterly delineation of him by this moral painter, must be our apology for the long extracts of the present article. We wish that we could submit to our readers M. Schiller's view of the texture of Philip's mind, and of the bigotted notions by which it was enthralled. What a contrast does the proud monarch form with the Prince of Orange! One reply from the former speaks a volume on the topic to which it related. When several of his Belgic subjects finally remon-

remonstrated with him on those edicts which lost him the Dutch Netherlands, and were seconded by some of the royal counsellors, his answer was, that "he had rather not govern at all, than reign over heretics."—In the persecutors of this period, we behold a sort of grandeur and consistency which command something almost like respect, and of which the copyists of their conduct and maxims in the present day cannot in any degree boast.

The great powers of the present writer are not always able to lull asleep the suspicions of criticism; and we could mark some parts of this performance in which the reader may doubt whether it is to the dramatist or the historian that he is listening: but, though we feel it a duty to point out what appear to be defects in the most consummate productions, we are not disposed to make a display of our functions, where merit is so predominant as in this work. The translator intimates that the performance may serve as an introduction to Dr. Watson's History of Philip the Second: but, having done the author the service of exhibiting his work in an advantageous English dress *, we were surprized to find him assign to it a station so inferior. We respect that production, and we paid it an honorable tribute on its first appearance: but it is not an edifice sufficiently elevated to admit of such a portico as would thus be formed by the *chef d'œuvre* before us; which would shame even the fabrics of Bentivoglio or Strada, were their foundations as solid as their superstructures are elegant and imposing. Jo.

Art. III. *Medical Reports of Cases and Experiments*, with Observations, chiefly derived from Hospital Practice: to which are added, an Enquiry into the Origin of Canine Madness, and Thoughts on a Plan for its Extirpation from the British Isles. By S. A Bardsley, M.D. &c. &c. 8vo. pp. 350. 8s. Boards. Bickerstaff. 1807.

It appears that during 16 years Dr. Bardsley has been one of the physicians to the Manchester Infirmary; and we may easily conceive that, in this length of time, such a situation would afford many opportunities of making observations on some of the rarer diseases, and of ascertaining the relative value of different modes of practice in those that are of more frequent occurrence. This volume will serve to manifest in what degree the Doctor has profited by such advantages.

The first subject on which he treats is chronic rheumatism, a disease always prevalent among hospital patients, and which

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* With the ~~the~~ exception of such phraseology as *whereby*, *wherein*, *wherof*, &c. S

seems

seems to be particularly common in Manchester, owing to the occupations of the lower classes of its inhabitants. Under the title of chronic rheumatism, Dr. B. informs us, he includes pains of the muscular fibres, membranes, or joints, unattended with fever or specific virus, and without any determination to the stomach or bowels. The disease, he remarks, is seldom accompanied by external tumor, and is very liable to shift from one part of the body to another. If we admit the description to be on the whole accurate, we must differ from the author in the opinion that it will include nodosity of the joints as a species of chronic rheumatism, this complaint being necessarily followed by tumor, and fixed to a particular part. We have likewise some doubt whether it be proper to apply the term chronic rheumatism to sciatica; which, in its fully formed state, is attended by external swelling and by inflammation. Indeed, we incline to consider both sciatica and the nodosity of the joints as affections essentially distinct from chronic rheumatism.—In the cure of this disease, the author lays down the following indication, which he apprehends will apply to every modification of it; viz. to remove the passive inflammation, and to restore the debilitated vessels and muscular fibres to their due tone and action. This end, he thinks, is to be attained almost exclusively by the employment of external remedies; and he next proceeds to discuss separately the merits of the different applications that have been recommended for this purpose. He does not approve the warm bath, and he even suspects that in some cases it may be injurious. The application of steam, however, he regards as a remedy of great efficacy in severe cases; topical bleeding and issues are useful, but he does not place much dependance on blisters.—We have already remarked that Dr. Bardsley has little confidence in internal remedies for chronic rheumatism: but he seems favorable to bark; and he introduces to our notice a disgusting species of medicine, cod-liver oil; which has been employed in the Manchester Infirmary for 30 years; and however difficult it may be to form any rational theory of its mode of operation, long and repeated experience speaks highly in its praise. We have known it prescribed formerly, however, without success.—A case of nodosity of the joints is then related, in which a cure was accomplished by mercury, taken to the extent of salivation.—The relative value of the different remedies for chronic rheumatism is thus stated:

'The most generally efficacious remedies appear to be, local-vapor, electricity, issues, tepid-bath, blisters, rubefacients, bark, gum guiacum: but mercury, arsenic, and ling-liver oil, exert powerful

powerful and almost specific effects, in some species of chronic rheumatism.

'The ling-liver oil was more liberally used, and, its good effects were more apparent, in the obstinate species of chronic rheumatism, which attacked women during the middle and latter periods of life, especially when their constitutions had formerly suffered from the disease after parturition.'

It has fallen to the author's lot to have had under his care eight cases of diabetes; and we are presented with a minute account of the history and symptoms of these patients, the progressive changes which they underwent, and the effect of medical treatment on them. Their cure was principally trusted to animal diet; and the result, in all the cases, was a diminution or suspension of the symptoms.—This report exactly corresponds with the experience of other practitioners, and must undoubtedly be regarded as a step towards the cure of the disease: but we cannot by any means agree with Dr. Bardsley, in considering all those patients as cured who left the house in a state of convalescence; because unfortunately the same experience, from which we learn the power of animal diet in palliating the symptoms, teaches us as certainly the tendency of the complaint to relapse. In the table here given of the event of these cases, five of the eight are stated to have been cured, one was discharged convalescent, one much relieved, and one died in the hospital. Of two out of the five supposed cures, nothing was heard after they were dismissed; a third died of enteritis shortly after he left the house; and another had been discharged only six weeks at the time of the publication; the remaining case has continued without any relapse for 14 months, and may be regarded as likely to afford a permanent cure: but it is the only one which we can view in this light.—To the account of these cases is subjoined a detail of some experiments on diabetic urine, in which the author was assisted by Mr. Dalton of Manchester, and Dr. Bostock of Liverpool. They tend to the conclusion that this fluid is entirely without urea.

The effects of galvanism in paralysis form the subject of the next chapter. The cases are, as usual, detailed with much minuteness, and the conclusion deduced from them is favorable to the practice. Dr. B. thinks that 'the galvanic stimulus is an efficacious, though not certain remedy, in paralytic affections;' and he particularly recommends its employment in those 'cases which appear to originate solely from a diminished state of excitement in the sensorium.'—We have next some remarks on the oxyd of bismuth: a remedy which has been already introduced to the notice of our readers in our account

account of the Memoirs of the London Medical Society, which contain Dr. Marcet's recommendation of it *. Dr. Bardsley's trials have been equally successful; and we can scarcely doubt that it will prove a valuable addition to the Materia Medica. The author concludes that 'the cases now before the public are sufficiently numerous to warrant positive conclusions in favor of the remedy as possessing tonic, antizymic, and antispasmodic powers. In Gastrodynia, Pyrosis, Cardialgia, and other local affections of the stomach, either accompanied with or free from spasm, the Oxyd of Bismuth seems to be well calculated to afford relief.'

Dr. Bardsley closes his volume by the republication of a case of hydrophobia, which first appeared in the Memoirs of the Manchester Philosophical Society, and was considered as an instance of a disease originating without any evident cause, but in its symptoms and progress exactly resembling hydrophobia, as produced by the bite of an infected animal. The history, which is extremely interesting, is reprinted in its present form, chiefly for the purpose of introducing a plan for extirpating the disease from our island. It consists in obliging all dogs to perform a quarantine, which, it is supposed, needs not be extended longer than two months. This plan obviously proceeds on the idea that hydrophobia is never produced but from contagion,; and the author accordingly takes some pains to controvert the opposite opinion, which supposes that it may originate from peculiar states of the air, diet, or climate. We think that Dr. B. is successful in establishing his argument, and his proposal certainly deserves attention, though we fear that it would not be easy to carry the suggestion into execution.

Bos.

Art. IV. *Hours of Idleness*, a Series of Poems, original and translated. By George Gordon (Byron) Lord Byron, a Minor. Crown 8vo. pp. 200. 6s. Boards. Crosby and Co. 1807.

Indications of early capacity and bias, whether directed towards literature or the arts, should never be despised nor neglected; since nature thus points out the road which she seems to intend the youth to travel in his journey through life, and in which she will afford him more potent aid than he would derive from other sources in different pursuits. We would obviously apply this remark chiefly to those cases in

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* See Rev. N. S. Vol. lii. p. 145.

which a young man's course is to be determined by circumstances, and his rank is to be obtained by his own exertions. Though, for example, the late unfortunate king of France is known to have been naturally addicted to Mechanics, Fate unkindly doomed him, by a decree which could not be reversed, to a station of splendor, indeed, but at all times of difficulty, and in his instance of disaster. Not to multiply illustrations, which might be indecorous or even ludicrous, to prove our admission that the efforts of Genius will often be controlled by the decisions of Providence, we maintain our first remark; and we would add to it that, when the former are not *incompatible* with the latter, they should not be contemned because they are not *necessary* to the acquirement of daily bread, or the accumulation of an independent fortune.

When Lord Byron, therefore, speaks of literary employment with rather light estimation, because his rank may lead him into other paths, we would remonstrate against the influence which such an idea may exercise over the talents with which nature has endowed him; and while we applaud the manliness which induces him as an author to despise the *honours that may be granted solely to a title*, we would desire him to recollect that no titles can equal those which may be gained by the successful labours of an accomplished mind. He states that the productions here offered to the public are 'the fruits of the lighter hours of a young man who has lately completed his nineteenth year'; and in adverting to this circumstance, and still more to the date of some of the compositions, which shews that they were written three or four years ago, we must readily ascribe to him the possession of considerable interest at the court of Apollo: a court in which the merits of suppliants are more disinterestedly and more discriminatingly rewarded, than in that of any earthly sovereign with whom we are acquainted. Whatever may be his future occupation, a sedulous culture of the Muse may afford him consolation in difficulties and reverses, or may contribute additional laurels to the wreathe which he may obtain in other contests.

These compositions are generally of a plaintive or an amatory cast, with an occasional mixture of satire; and they display both ease and strength, both pathos and fire. They sometimes convey the strains of sorrow, occasioned by illness and the *crosses in love* of the too susceptible youth; and in one instance he laments his own lot, in being denied the solace of the nearest and dearest society,—of parent, of brother, and of sister,—with a tenderness and a feeling that are highly creditable.

ditable. In celebrating his companions and friends at the public school of Harrow, which he calls Ida, he thus exclaims:

'Yet, why should I alone with such delight,
Retrace the circuit of my former flight?
Is there no cause beyond the common claim,
Endear'd to all in childhood's very name?
Ah! sure some stronger impulse vibrates here,
Which whispers friendship will be doubly dear
To one, who thus for kindred hearts must roam,
And seek abroad, the love denied at home:
Those hearts, dear Ida, have I found in thee,
A home, a world, a paradise to me.
Stern Death forbade my orphan youth to share,
The tender guidance of a Father's care;
Can Rank, or ev'n a Guardian's name supply,
The Love, which glistens in a Father's eye?
For this, can Wealth, or Title's sound atone,
Made, by a Parent's early loss, my own?
What Brother springs a Brother's love to seek?
What Sister's gentle kiss has prest my cheek?
For me, how dull the vacant moments rise,
To no fond bosom link'd by kindred ties;
Oft, in the progress of some fleeting dream,
Fraternal smiles collected round me seem,
While still the visions to my heart are prest,
The voice of Love will murmur in my rest;
I hear, I wake, and in the sound rejoice,
I hear again,—but ah! no Brother's voice.
A Hermit, midst of crowds, I fain must stray
Alone, though thousand pilgrims fill the way;
While these a thousand kindred wreathes entwine,
I cannot call one single blossom mine:
What then remains? in solitude to groan,
To mix in friendship, or to sigh alone?
Thus, must I cling to some endearing hand,
And none more dear, than Ida's social band.'

The first poem was written (at the age of *fifteen*) on leaving Newstead Abbey, thedilapidated residence of Lord B.'s ancestors: a subject which naturally interests his feelings, and to which he has devoted a second address towards the close of the volume. We copy the first, on account of its more convenient length:

'Thro' thy battlements, Newstead, the hollow winds whistle;
Thou, the hall of my fathers, art gone to decay;
In thy once smiling garden, the hemlock and thistle
Have choak'd up the rose, which late bloom'd in the way.

'Of the mail-cover'd Barons, who proudly to battle,
Led their vassals from Europe to Palestine's plain,
The escutcheon and shield, which with every blast rattle,
Are the only sad vestiges now that remain.

'No

'No more doth old Robert, with harp-stringing numbers
Raise a flame in the breast, for the war-laurell'd wreath;
Near Askalon's towers, John of Horiston * slumbers,
Unnerv'd is the hand of his minstrel, by death.

'Paul and Hubert too sleep, in the valley of Cressy,
For the safety of Edward and England they fell;
My fathers! the tears of your country redress you!
How you fought! how you died! still her annals can tell.

'On Marston †, with Rupert ‡, 'gainst traitors contending,
Four brothers enrich'd with their blood the bleak field;
For the rights of a monarch, their country defending,
Till death their attachment to royalty seal'd.

'Shades of heroes, farewell! your descendant, departing
From the seat of his ancestors, bids you, adieu!
Abroad, or at home, your remembrance imparting
New courage, he'll think upon glory, and you.

'Though a tear dim his eye, at this sad separation,
'Tis nature, not fear, that excites his regret;
Far distant he goes, with the same emulation,
The fame of his fathers he ne'er can forget.

'That fame, and that memory, still will he cherish,
He vows, that he ne'er will disgrace your renown
Like you will he live, or like you will he perish;
When decay'd, may he mingle his dust with your own.'

1803.'

Fancy, spirit, and flowing numbers, distinguish the lines intitled

'LACHIN Y. GAIR.

'LACHIN Y. GAIR, or as it is pronounced in the Erse, LOCH NA GARR, towers proudly pre-eminent in the Northern Highlands, near Invercauld. One of our modern Tourists mentions it as the highest mountain perhaps in GREAT BRITAIN; be this as it may, it is certainly one of the most sublime, and picturesque, amongst our "Caledonian Alps." Its appearance is of a dusky hue, but the summit is the seat of eternal snows; near Lachin y. Gair, I spent some of the early part of my life, the recollection of which, has given birth to the following Stanzas.—

'Away, ye gay landscapes! ye gardens of roses!
In you let the minions of luxury rove;
Restore me the rocks, where the snow-flake reposes,
Though still they are sacred to freedom and love:

'* Horiston Castle, in Derbyshire, an ancient seat of the Byron family.'

'† The battle of Marston Moor, where the adherents of Charles I. were defeated.'

'‡ Son of the Elector Palatine, and related to Charles I. He afterwards commanded the fleet, in the reign of Charles II.'

Yet Caledonia! belov'd are thy mountains,
Round their white summits though elements war,
Though cataracts foam, 'stead of smooth flowing fountains,
I sigh for the valley of dark Loch na Garr.

2.

Ah! there my young footsteps, in infancy, wander'd,
My cap was the bonnet, my cloak was the plaid *;
On chieftains, long perish'd, my memory ponder'd,
As daily I strode through the pine-cover'd glade;
I sought not my home, till the day's dying glory
Gave place to the rays of the bright polar star;
For Fancy was cheer'd, by traditional story,
Disclos'd by the natives of dark Loch na Garr.

3.

"Shades of the dead! have I not heard your voices
Rise on the night rolling breath of the gale"
Surely the soul of the hero rejoices,
And rides on the wind, o'er his own Highland vale:
Round Loch na Garr, while the stormy mist gathers,
Winter presides in his cold icy car;
Clouds, there, encircle the forms of my Fathers,
They dwell in the tempests of dark Loch na Garr:

4.

"Ill starred †, though brave, did no visions foreboding,
Tell you that Fate had forsaken your cause"
Ah! were you destin'd to die at Culloden ‡,
Victory crown'd not your fall with applause;
Still were you happy, in death's earthy slumber,
You rest with your clan, in the caves of Braemar ||,
The Pibroch ¶ resounds, to the piper's loud number,
Your deeds, on the echoes of dark Lock na Garr.

' * This word is erroneously pronounced PLAD, the proper pronunciation (according to the Scotch) is shewn by the Orthography.'

' † I allude here to my maternal ancestors, the "GORDONS," many of whom fought for the unfortunate Prince Charles, better known by the name of the Pretender. This branch was nearly allied by blood, as well as attachment, to the STEWARTS. George, the 2d Earl of Huntley married the Princess Annabella Stewart, daughter of James the 1st of Scotland, and by her he left four sons; the 3d Sir William Gordon, I have the honour to claim as one of my progenitors.

' ‡ Whether any perished in the Battle of Culloden, I am not certain; but as many fell in the insurrection, I have used the name of the principal action, "pars pro toto."

' || A Tract of the Highlands so called; there is also a Castle of Braemar.' ' ¶ The Bagpipe.'

' Years

5.

'Years have roll'd on, Loch na Gar, since I left you,
Years must elapse, e'er I tread you again;
Nature of verdure and flowers has bereft you,
Yet still are you dearer than Albion's plain:
England! thy beauties are tame and domestic,
To one, who has rov'd on the mountains afar;
Oh! for the crags that are wild and majestic,
The steep, frowning glories of dark Loch na Garr.'

We give Lord Byron credit for the poetry and the feeling of his address to a Lady who had deserted him for a more favored swain: but we hope that the whole is an exercise of the poet's privilege of fiction, since otherwise we must both pity his sufferings and condemn the errors into which he represents them as having betrayed him:

'TO ——.

'Oh! had my Fate been join'd with thine,
As once this pledge appear'd a token;
These follies had not, then, been mine,
For, then, my peace had not been broken.

2.

'To thee, these early faults I owe,
To thee, the wise and old reproving;
They know my sins, but do not know,
'Twas thine to break the bonds of loving.

3.

'For, once, my soul like thine was pure,
And all its rising fires could smother;
But, now, thy vows no more endure,
Bestow'd by thee upon another.

4.

'Perhaps, his peace I could destroy,
And spoil the blisses that await *him*;
Yet, let my rival smile in joy,
For thy dear sake, I cannot hate *him*.

5.

'Ah! since thy angel form is gone,
My heart no more can rest with any;
But what it sought in thee alone,
Attempts, alas! to find in many.

6.

'Then, fare thee well, deceitful Maid,
'Twere vain and fruitless to regret *thee*;
Nor Hope, nor Memory yield their aid,
But Pride may teach me to forget *thee*.

7.

'Yet all this giddy waste of years,
This tiresome round of palling pleasures;
These varied loves, these matron's fears,
These thoughtless strains to Passion's measures,

8.

'If thou wert mine, had all been hush'd;
This cheek now pale from early riot,
With Passions hectic ne'er had flush'd,
But bloom'd in calm domestic quiet.

9.

'Yes, once the rural scene was sweet,
For Nature seem'd to smile before *thee*;
And once my breast abhorr'd deceit,
For then it beat but to adore *thee*.

10.

'But, now, I seek for other joys,
To think, would drive my soul to madness;
In thoughtless throngs, and empty noise,
I conquer half my bosom's sadness.

11.

'Yet, even in these, a thought will steal,
In spite of every vain endeavour;
And fiends might pity what I feel,
To know, that thou art lost for ever.'

Some translations and imitations also occur, but we have preferred to make our selections from original pieces.

It will be expected that marks of juvenility and of haste should be discovered in these productions; and we seriously advise our young Bard to fulfil with submissive perseverance the duties of revision and correction. At p. 45. we have these lines, of almost Hudibrastic rudeness:

'She blushes, curtsies, frowns,—*in short she*
Dreads, lest the subject should transport me;'

'Of soothing compliments divested,
Advice *at least's* disinterested.'

The tale of Oscar of Alva has much merit, but presents several minor blemishes. The ungrammatical phrase *had bade* is introduced; and we are told of a *tear-drop*, and of Mora's *bosom blushing*. A *tear-drop* is tautology; and though a bosom may be suffused with a blush, the *active* form of this expression can scarcely be allowed.

We

We discern in Lord Byron a degree of mental power, and a turn of mental disposition, which render us solicitous that both should be well cultivated and wisely directed, in his career of life. He has received talents, and is accountable for the use of them. We trust that he will render them beneficial to man, and a source of real gratification to himself in declining age. Then may he properly exclaim with the Roman orator, "*Non lubet mihi deplorare vitam, quod multi, & ii docti, sæpè fecerunt; neque me vixisse pœnitet: quoniam ita vixi, ut non frustrà me natum existimem.*" CICERO *de Senect.*

ART. V. *The First Lines of the Practice of Surgery;* being an elementary Work for Students, and a concise Book of Reference for Practitioners. With Copper-plates. By Samuel Cooper, Member of the Royal College of Surgeons, &c. &c. 8vo. pp. 554. 12s. Boards. R. Phillips. 1807.

SUCH a work as Mr. Cooper has here given to the public has long been a desideratum to the student of surgery. The object of the author is to afford an abstract of the prevailing doctrines, and modes of practice, in the different diseases that fall within the province of the surgeon; so that a few pages may comprize the information which perhaps lies scattered through several productions, and which but few persons may have it in their power to consult.

The volume is divided into two parts, on 'general surgical subjects,' and 'particular surgical subjects;' a convenient and natural arrangement, which the author informs us he borrowed from Richter's Elements of Surgery. Chapter I. treats on Inflammation; which, in conformity with the popular notion, Mr. Cooper ascribes to 'an increased action of the vessels;' and at the same time he endeavours to prove that the idea of spasm forming a part of the inflammatory action is entirely without foundation. After some remarks on the phænomena which attend this peculiar state, he proceeds to the treatment, which of course must consist in diminishing this increased action. He details in a clear and concise manner the usual methods that are employed, such as bleeding, purging, the antiphlogistic regimen, and external cold. This may be considered as the common round of practice: but he afterward remarks that, contrary to theory, in some species of inflammation, as for instance in the commencement of ophthalmia, warm fomentations and poultices are more beneficial: which is likewise the case in all such inflammations as terminate in suppuration. The accompanying fever is next described, its varieties are noticed, and its treatment is detailed; and we are then led to con-

sider those occurrences which are induced by an excess of the inflammatory action. The first of these is suppuration, the symptoms of which are thus stated :

'When the patient is seized with reiterated shiverings; when the fever and all the symptoms of inflammation suddenly cease, without any perceptible reason; when the patient experiences a heavy, cold, dull uneasiness, instead of acute pain, in the part affected; when the most elevated part of the tumour appears soft, and white, while the rest has its redness increased; and when, at the same time, the surgeon can feel the fluctuation of a fluid, matter is undoubtedly already formed.

'The latter symptoms only occur, when the matter lies superficially. In other cases, the quick subsidence of all the inflammatory symptoms, the repeated rigors, and the sense of weight and coldness, only afford grounds for suspecting that matter is formed. This suspicion, however, is afterwards strengthened by the patient having nocturnal sweats, with emaciation, and other hectic symptoms. Also, an œdematous swelling, at first not very extensive, takes place over the situation of the abscess, and expands afterwards so as to extend over a whole member. These circumstances leave no doubt of there being a hidden collection of matter. A man, endued with great nicety of touch, can often feel the undulations of matter, even when deeply lodged.'

Different hypotheses which have been formed on this subject pass under review; and after having briefly adverted to the erroneous opinions that have been entertained, the author concludes by stating that which is at present generally adopted.

'The modern doctrine of suppuration is, that the pus is separated from the blood by the inexplicable operation of the secerning arteries, just as ordinary secretion takes place, and that the peculiar mode of action in the arteries is the reason, why pus should be separated from the circulation, rather than coagulating lymph, mucus, &c. &c. It is further believed, that the solids never suffer any dissolution, so as to enter into the composition of pus, and that the deficiency, frequently apparent in them, arises from absorption. The arteries in producing pus, a fluid so dissimilar from blood, and of which, at least, it must be considered as a new combination, seem to assume all the power of glandular secretion.'

The qualities of pus, the difference between pus and mucus, a description of the cysts of abscesses, the treatment of abscesses, the method of opening them, and the proper applications for them, each forms the subject of a separate section, and on all of these points we meet with much valuable information condensed in a small compass. Hectic fever, which is so frequently an attendant on extensive suppuration, is considered in a distinct chapter.

Mortification, the other morbid consequence of inflammation, is next described;

'The symptoms of an incipient mortification are; First, a sudden diminution of the pain and sympathetic fever; Secondly, a livid discolouration of the part, which, from being yellowish, becomes of a greenish hue; Thirdly, detachment of the cuticle, under which a turbid fluid is effused; Fourthly, the swelling, tension, and hardness subside, and on touching the part, a crepitus is perceptible, owing to the generation of air in the cellular substance.

'While the disease is in this stage it is termed *gangrene.*

'When the part has become quite black and fibrous, and destitute of motion, sensation, and natural heat, the disease is then denominated *sphacelus.*'

Some varieties of mortification are then noticed: that which occurs without previous inflammation, in consequence of an impediment to the flow of the blood either through the veins or the arteries; and that which is produced by long continued cold, and the peculiar modification of the disease which occasionally affects the extremities: mortification sometimes also seems to depend on an epidemic cause. The indications of cure are two; 1st, to stop the progress of the mischief, and 2dly to promote the separation of the dead from the living part. It would appear from the author's observations, that some doubt prevails respecting the topical applications which are the best suited to this malady, and particularly whether warm or cold substances are more proper: he inclines to the latter, but at the same time he admits that the feelings of the patient must ultimately decide. Mr. Cooper apparently does not approve of stimulating applications, until after the progress of the mortification is suspended, on the principle that the living circumference is in a state of the most active inflammation; when the sphacelus is complete, he recommends a linseed poultice containing powdered charcoal. The Peruvian bark does not appear to be by any means so indiscriminately proper as has been generally supposed. When the disease is the consequence of acute inflammation, this medicine is positively injurious: but when extreme debility occurs, attended by typhoid symptoms, it will then be of great utility. Opium is generally beneficial, and particularly in that variety of the complaint in which no previous inflammation existed, but which is accompanied by violent pain.

As Mr. Cooper's work necessarily includes a great number of topics, we can not even specify the whole table of contents: but we lay before our readers a more minute account of some particular parts, because we think that they will thus be better enabled to judge of its merits, and for this reason we have dwelt so long on Inflammation.

Among

Among the general diseases, we find an interesting chapter on aneurisms. The varieties of this affection are described; first as depending on the shape of the containing bag, according to which it is named *circumscribed* or *diffused;* and 2dly, on the nature of the sac, whether it be formed from the artery itself, or in the adjoining cellular substance, whence it is styled *true* or *false.* The symptoms of the arterial aneurism are thus detailed:

'The first thing the patient perceives is an unusual throbbing; and on examination he discovers a small pulsating tumour, which entirely vanishes when pressure is made, but immediately reappears when the pressure is taken off. It also spontaneously subsides when the artery above it is compressed, and returns as soon as the compression no longer operates. It is free from pain; and the skin covering it is of its natural colour. When once the tumour has originated it continually grows larger, and at length attains a very considerable volume. In proportion as it becomes larger its pulsation becomes weaker; and, indeed, is almost quite lost when the disease has acquired much magnitude.'

These affections generally occur in the large trunks, and particularly about the arch of the aorta; and they depend more frequently on some morbid state of the arterial system than on any local assignable cause. The false aneurism is produced by a puncture of the artery permitting the blood to escape into the cellular substance, the external wound being closed. It may be distinguished from the true aneurism by these symptoms:

'The true aneurism readily yields to pressure, and as readily recurs on its removal; the false one yields very gradually, and returns in the same way. The blood in the sac can only pass and repass slowly through the opening of the artery. Frequently also a hissing sound is very audible, as the blood gushes into the sac again. The pulsation of the false aneurism is always more feeble, and, as the tumour enlarges, is lost sooner, than that of the true aneurism. In consequence of coagulated blood lodging in false aneurisms much sooner than in true ones, the former become hard, and incapable of disappearing on pressure, much sooner than the latter. The diffused false aneurism has little or no pulsation, except very near the aperture of the artery.'

With respect to the treatment of this disease, we scarcely need say that when internal it is beyond the reach of surgical art: but when it occurs in any of the extremities, it may generally be cured; at least we know of few cases in which an operation does not afford a reasonable prospect of relief. The method now adopted, of treating aneurisms in the ham, may be regarded as one of the most scientific operations of modern surgery. We are indebted to Mr. Hunter for its original invention:

vention: but it has received several improvements, and especially from Mr. Abernethy, in the mode of managing the ligature, so as to prevent the recurrence of subsequent hæmorrhage. We shall quote Mr. Cooper's account of this improved operation:

'Mr. Abernethy's mode of operating consists in making an incision about two inches and a half in length through the skin and fascia of the thigh, on the inner edge of the Sartorius muscle; as soon as the femoral artery is felt, an incision is to be made on each side of it, in order to enable the operator to pass his finger beneath it; and, lastly, a double ligature is to be introduced by means of a blunt needle under the vessel, observing to leave out the femoral vein, and accompanying branches of the anterior crural nerve. One portion of the ligature is to be tied as high, the other as low, as the detachment of the artery will allow. The part of the vessel between the two ligatures is then to be divided. Thus the two ends of the artery will be in the same state as those on the surface of a stump after amputation.'

The same gentleman attempted a similar kind of operation for aneurism of the groin; and we are told that it has been practised with success, although it failed in the hands of the original proposer:

'The plan of doing it is simple, and consists in making an incision about three inches in length through the integuments of the abdomen, a little above Poupart's ligament, and half an inch on the outside of the abdominal ring, in order to avoid the epigastric artery. The aponeurosis of the external oblique muscle is then to be divided in the direction of the wound. The lower margin of the internal oblique and transverse muscles is also to be cut with a crooked bistoury. The finger may then be passed between the peritoneum, by the side of the Psoas muscle, so as to touch the artery. A double ligature is to be carried under the vessel, and tied as in the operation for the popliteal aneurism.'

Wounds of the abdomen constitute an important branch of surgical treatment. They are here divided into those which are only superficial, and those which penetrate into the cavity. The former differ in some respects from wounds of the integuments in other parts of the body, in consequence of the tendinous expansions which cover the whole front of the abdomen; tension of the part frequently occurs, and abscess forms, attended with sympathetic fever. When matter is generated, it occasionally makes its way among the tendons of the abdominal muscles, and remains there, without any external symptoms by which such a collection is indicated. It is necessary, however, that it should not continue too long unopened.—Wounds which penetrate the abdomen are a much more serious occurrence; the admission of air into the cavity

is

is always dangerous; and it is probable that some of the viscera may be wounded. It is important to ascertain this point, and the following rules are laid down for guiding our judgment:

'When there are no external marks, denoting what viscera are injured, the surgeon may always form a judgment from the symptoms which follow, and which are of two kinds, general, and particular.

'The former consist of a small, feeble, contracted pulse; pallid countenance; coldness of the extremities; great and sudden debility; hiccough; vomiting; spasm and tension of the abdomen.

'Such symptoms may, indeed, occur in irritable, timid subjects, without any important part being injured; but then they usually go off very soon.

'The particular symptoms evince what parts are wounded. They are, bloody urine, when the kidneys, or urinary bladder is wounded; vomiting of blood, when the stomach is injured; evacuation of blood with the fæces, when the large intestines are wounded.'

Surgeons are commonly directed to keep open the wounds of the abdomen for some time, in order to permit the discharge of any matter that may be formed: but Mr. Cooper advises a contrary practice, observing that, 'if the external wound heals by the adhesive inflammation, it is improbable that the deeper parts will not do so, when they have suffered only equal violence, and are naturally more prone to the adhesive inflammation, than parts nearer the surface of the body. The introduction of tents is itself a considerable irritation, and renders the formation of matter inevitable.' Protrusion of some of the intestines is not an unusual consequence of wounds in the abdomen; and we here meet with some judicious directions respecting the course which the practitioner must pursue under these circumstances. The author then gives an account of the symptoms resulting from extravasation of blood, or any other fluid, into the cavity of the abdomen, with the treatment to be followed; and the chapter concludes with some interesting remarks on wounds of the intestines.

We apprehend that the specimens which we have given of this work will enable our readers to form their own opinion of its value: *our's* we have already expressed, as being very favorable. Although it must be principally regarded in the light of a compilation, yet judiciously to arrange, closely to compress, and clearly to detail, so great a variety of matter, require no inconsiderable exertion of ability; while the original remarks interspersed, and the candid spirit which every where prevails, intitle the author to praise of a superior kind. Bos.

ART.

ART. VI. *A Treatise on forming, improving, and managing, Country Residences*; and on the Choice of Situations appropriate to every Class of Purchasers. In all which the Object in view is to unite *in a better Manner than has hitherto been done*, a Taste founded in Nature with Economy and Utility, in constructing or improving Mansions and other Rural Buildings, so as to combine architectural Fitness with picturesque Effect; and in forming Gardens, Orchards, Farms, Parks, Pleasure-Grounds, Shrubberies, all Kinds of useful or decorative Plantations, and every Object of Convenience or Beauty peculiar to Country Seats; according to the Extent, Character, or Style of Situations, and the Rank, Fortune and Expenditure of Proprietors; from the Cottage to the Palace. With an Appendix, containing an Enquiry into the Utility and Merits of Mr. Repton's Mode of shewing Effects by Slides and Sketches, and Strictures on his Opinions, and Practice in Landscape Gardening. Illustrated by Descriptions of Scenery and Buildings, by References to Country Seats, and Passages of Country in most Parts of Great Britain, and by thirty-two Engravings. By John Loudon, Esq. F.L.S. &c. Two Volumes, 4to. pp. 725 in all. 3l. 3s. Boards. Longman and Co. 1806.

HIGH pretensions are here advanced; and if the author could fully establish them, he must be allowed to be a star of the first magnitude in the modern constellation of landscape gardeners: but the claims of Mr. Loudon are not so pre-eminent as he wishes his readers to believe; and though we would not detract from his real merit, we perceive (or seem to perceive) more *charlatanry* in its exhibition than is compatible with genuine science. As the open competitor of Mr. Repton, he disputes the praise which the former vainly bestowed on himself, of "guiding the taste and improving the scenery of the country;" and he endeavours to persuade us that this eminent professor of the picturesque art "has neither an eye to see nor a heart to feel nature," that he possesses a mere 'tinsel ability,' 'a superficial ingenuity which is only calculated to take the lead in a drawing-school,' and that in short 'he knows little or nothing.' After these severe animadversions on a much esteemed brother artist, Mr. Loudon has no right to complain of the most pointed criticism if he fails in making out the fullest case in his own favour. In the style of chivalric warfare, he opposes lance to lance, and rivals the splendid publications of his adversary with volumes equally magnificent. As advertisements, intended to engage the notice of our nobility and gentry, this mode of address is in both instances allowable. Book meets book in the same breakfast-room or library; and while Mr. Loudon controverts the taste and judgment of other rural designers, he would not have

have his own arguments appear under an exterior which might disgrace them on comparison.

We are presented in this laboured work with a wide range of subjects, or rather with the topic of rural improvement ramified into every possible division and subdivision. After a general introduction on the pleasures and advantages of country residence, and a few hints on the history of the art of laying out grounds in Great Britain, the author investigates the principles of taste or beauty, and inquires how far the art of painting could assist in the study of the effects of natural scenery. Having settled his first principles, he advances to those arts which regard utility in connection with beauty, viz. *architecture*, *agriculture*, *kitchen* and *ornamental gardening*, *picturesque improvement*, *useful and picturesque planting*, and *the conveniencies peculiar to a country seat*.

In the next place, Mr. L. treats

'1. Of the union or application of the foregoing elementary branches to different subjects, with a view to *the formation* or further improvement of different styles of residences; 2. Of the *preservation and future management* of residences agreeably to the same principles; and 3. Of the *different styles* which have been used in laying out the grounds of residences.

'The last book treats, 1. Of the *choice of a situation* for a country seat, analogous to the mind and object in view of every class of purchasers; and, 2., Of the *motives to the introduction of good and natural taste* in rural improvement.'

We need not detain our readers on the preliminary disquisition on the principles of taste, except to notice two or three remarks. *Sublimity* is said to be produced by immensity: but it is subsequently confessed that, 'after all that has been written on this subject, it is difficult to offer any thing conclusive as to the final cause of this emotion.' Respecting *beauty*, it is gallantly observed that 'Supreme beauty, to the mind of man, is only to be found in a lovely woman; the beauty of all other objects may be termed relative:'—but of this important position no use is made in the treatise. Mr. Loudon's predecessor Brown, however, never lost sight of it; and to put gentlemen in a good humour with the undulations of their grounds, he would make a coarse allusion to the beautiful swell of the female bosom. In lieu of this playfulness, Mr. L. gravely hints that 'the principles of good taste are always in unison with those of good morality, and that nothing contributes more to the moral and political government of the passions.' This subject is resumed at the conclusion of the work: but we have little encouragement to travel on to this goal, on being informed that, till the nature of

man is altered, 'a perfect standard of taste cannot be produced.' No person will deny that the knowlege of perspective is useful to the rural designer; and that a man who has studied landscape painting will acquire a relish for intricacy, connection, and truth, and perceive more forcibly than others the advantages which result from the prevalence of nature in rural scenes. Nor will any artist question the propriety of adapting the productions of architecture to the situations which they are intended to occupy. It is possible, however, to carry our notions of the picturesque, as derived from painted landscapes, too far, in the formation of actual scenery; and to sacrifice the comforts for which the mansion was erected, to the subordinate object of producing a picture for the visitor or the passenger.

Mr. Loudon gives a long dissertation on Architecture, in which he discusses the respective merits of what he terms the Grecian and Gothic styles; and he talks of the *arches* belonging to the former, and of villas and cathedrals, *strictly Grecian*, without considering that we have no specimen of an antient Grecian villa, and that nothing in Greece was ever seen that bore the most distant resemblance to St. Paul's Cathedral; which is rather an imitation of Roman architecture, where order was piled on order. We are not surprized at his partiality to the irregular or mixed gothic style, for objects of rural ornament: but we cannot allow that buildings of this kind are so well adapted as the Grecian to the purposes of internal convenience and luxury. The cathedral style seems altogether improper for private residences.

Under the head of public buildings, we meet with one observation respecting the utility of spires on churches which we shall transcribe, especially as in many parishes the inhabitants are disposed to suffer this part of the sacred edifice to fall into decay:

'Landed proprietors ought to encourage the introduction of spires into country villages, as one of the noblest ornaments of rural scenery. They confer a degree of dignity on every thing around; their simplicity and boldness requires no exertion of the mind to comprehend their form; and their use is at once perceived; for still as they shoot up in the horizon, and meet the eye of the traveller as he passes from village to village, they convey pleasing information, and useful moral instruction. They inform us, that we still continue in a civilized country, and among men who think and live as we do; they remind us of our vows to friendship and love, of our duty to our Creator and our neighbour, and of the final scene of man on earth.'

On villages and single cottages, the author offers some remarks which are the result of experience; and which, though they

they may interrupt the subject pursued in this article, we shall quote as being in perfect unison with our notions respecting the disposal and arrangement of the Poor:

'The evils resulting from the practice of crouding several families of the poor into one house have not been sufficiently attended to. Whenever a peasant can patiently suffer his neighbour to know his private penury and dependence, his native and honourable pride is extinguished, and he soon contemplates the parish relief, not as a voluntary charity, but as a right which he claims from the community to prolong his indolent existence. In this state, the facilities of unprofitable conversation but contribute to extenuate and sanction his idleness, and the industrious respectability of his family sinks into the merited contempt of its unworthy chief. Hence one of the primary sources of rustic depravity: and it ought to be an indispensable rule with all proprietors, to prevent a too great familiarity among their villagers, and to enable them to conceal as much as possible their little domestic arrangements from the prying eye and flippant remark of their more independent neighbours. It is, perhaps, in part owing to the greater number of isolated houses, and the smaller number of villages in Britain, that the peasantry of this country are found more virtuous than that of any other in Europe.'

To the habitations of the wealthy and the noble, Mr. L. devotes a long chapter, illustrated by a plate intended to represent the effect of '*a Castle Gothic mansion*,' with its offices harmonized with the surrounding scenery, and also the effect of harmonizing a Grecian mansion in the same manner: but it is not probable that the prototype of such a building as he represents was ever in the contemplation of a Grecian artist. The idea, however, of uniting the offices as parts of the picture, instead of making them mere excrescences which require to be concealed, is not unworthy of the attention of gentlemen and artists:

'The great art (says the author) in this branch of appendages will be, to give them an appearance of fitness; for as a house is useful as well as ornamental, so should every thing belonging to it be. But although the appendages under consideration are of less utility than the others, their appearance will not displease even those who are devoid of improved taste, unless they have been previously prejudiced against such things. Such indeed is the excellence of harmonious combination, that although it cannot force the approbation of the insensible, it will never of itself excite their dipleasure.'

On adapting the style of the building to the surrounding country, Mr. Loudon opposes one of Mr. Repton's favourite positions: (see Observations on Landscape Gardening:)

'It is a common idea, that the works of art, and buildings in particular, ought to be strong contrasts to the works of nature. Thus, when the trees are spiry, it is said that Grecian buildings, the masses

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of which extend chiefly in breadth, ought to be adopted; and when they are round, Gothic buildings, with towers and perpendicular lines, ought to be contrasted with them. Upon similar principles, in romantic scenery, fine edifices of exotic architecture are introduced, with a view to contrast with the natural irregularity and wildness of the scene. These ideas arise from a superficial view of nature, and from not distinguishing between contrasts and oppositions. A little farther inquiry will convince us, that contrasts so sudden as these are not to be found in general nature.'

We cannot perceive the connection of the contrasts in general nature with the adaptation of a work of art to foliage, and to the growth of trees. Here Partridge's adage, *De gustibus non est disputandum*, is applicable. Neither St. Peter's nor St. Paul's cathedrals, in their present perfect state, would so well harmonize with romantic scenery as an Abbey or Castle in ruins; for the first idea, which the former edifices would suggest, would be population, and not solitude. The question, however, is not respecting the effect of St. Peter's on a secluded spot or island: but whether trees of a certain shape or growth may not be better adapted to *frame in* with buildings of a certain style, than trees of a different character. We think that no positive rule can be laid down; and that in all cases *the genius of the place*, or the particular circumstances of the situation, must be consulted. He will shew the most taste and skill, who with the same means effects the greatest beauty and utility.

A book on Agriculture serves to swell this work unnecessarily, in our opinion, when we consider the numerous publications with which readers are supplied on this subject. For those who are ignorant of the science, the information here conveyed would be insufficient, and to the intelligent country gentleman it is unnecessary. Improvement of the soil and surface must indeed fall under the notice of a rural professor: but we do not expect from him the classification of vegetables* and animals, much less any hints respecting the breeding, rearing, and fattening of cattle. It is true that country residences would be as incomplete without live stock in the fields, as without furniture in the apartments: but the province of the layer-out of grounds is as distinct from that of the breeder as from that of the cabinet-maker; and an essay on the physiology and anatomy of animals is as little connected with a work of this nature, as hints for shoeing horses or for making pickles. It is the object of Mr. Loudon, however, to prove to his genteel readers, that he is acquainted

* Mr. L. mistakes when he tells his readers at p. 189, that 'the system of natural history assists us in recollecting the *qualities* of vegetables.'

with the whole circle of the sciences, and that on every topic his opinion is worth something. According to him, the subject of *Embanking* has not been treated by any author besides himself: but this assertion is rather extraordinary as coming from a 'member of the Society of Arts,' and from a person who is acquainted with the writings of Mr. Marshall. —Mr. L. may have had much experience in embanking, and his principles appear to be correct; and if his statement be equally accurate that 'three millions of acres may be gained from the sea throughout the island,' this process ought to be recommended on the ground of public utility.

Under the head of Gardening, we are reminded of Mr. L.'s speculation on Caledonian wine (see M. R. Vol. 50. N. S. p. 31. note); for in the planting of Orchards he advises the formation of groves of Mulberry trees, in order to provide a salutary and delicious substitute for foreign wines, entirely of *English* growth; and he does not hesitate to add that 'it is not an exaggeration to say, that in the course of a very few years, half the consumption of the United Kingdom might be supplied by mulberry wine.' On what ground this calculation is made, we know not: nor does the author give the receipt for making this charming beverage: but we suspect that he would not be highly delighted if his employers were to treat him, in his rural visits, with mulberry wine instead of claret and madeira, or even as a substitute for old *black-strap*.

When we approach the end of the first volume, we arrive at what may be considered as Mr. L.'s true province; and here he takes every opportunity of shewing himself the genuine disciple of Messrs. Price and Knight. Against smoothness and *edginess* he energetically protests; and in recounting the materials of ornamental gardening, viz. lawn, gravel, soil, water, stones, flowers, shrubs, and trees, he proposes a substitute for the shaven lawn.

'In almost every case, (he says,) where lawn is not fed by sheep, it should not be formed of mere grasses; which require continual mowing, and present one dull, vapid, surface of uniform green. They should be composed of primroses, violets, common and garden daisy, camomile, *graphallium* *, doicum †, *hieracium* ‡, *pilosella* ‖, and especially white clover. Any three of these species, or the whole of

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* *Gnaphalium*, cud weed. † *Doronicum*, Leopard's bane.

‡ Hawkweed.

‖ The trivial name for hawkweed. Not only here but in other places the botanical terms are incorrectly given. We have in p. 238 Festuca *flutans*, Holcus *lunatis*, and Festuca *avina*, and in p. 321 *Cardus*. It is affectation to talk of *Ulex* and *Spartium* for Furze and Broom.

them

them judiciously mixed, would form a variegated carpet of gay flowers, from April to December, the effect of which, compared to mown lawn, would be as gaiety to gloom, or insipidity to expression—All the expence of mowing would be avoided, and all the smoothness necessary for lawn preserved, in connexion with such a variety of roughnesses as would give the whole a natural appearance. Lawns of this kind exist in nature, and have occupied the pastoral poet. The beauty they would add to artificial scenery is beyond description—the economy in yearly management by no means inconsiderable.'

Without dwelling particularly on the literal blunders which this extract exhibits, and which we have corrected in a note, we are disposed to controvert the propriety and fitness of introducing such a lawn as Mr. L. recommends, instead of that which is kept neat by the scythe and the roller. In the dressed garden immediately in the front of the mansion, would his coarse composition be tolerated? Certain situations in the pleasure ground might not be injured by this rough natural carpet: but surely what is called 'the dull, vapid surface of uniform green' is preferable in all those parts of the scenery in which the appearance of neatness is desirable. It may be observed in general that, where the display of art occasions a considerable portion of the beauty produced, as in the mansion, its appendages, and vicinity, there a certain degree of formality, and of marks of attention, is admissible: but where the beauty and effect result from wild nature indicating remoteness from human habitation, as in forest scenery, and even in parks, there the principles of Price and Knight should have their full play. The rules of rigid picturesque do not appertain to that part of the landscape which is immediately under the windows, nor usually to places on a small scale. If *grandeur* cannot be displayed, the *pleasing* may, without any violence to good taste, be introduced and preserved. That which gratifies the eye in a picture must not be servilely copied by the picturesque gardener, in giving architectural and rural designs. The ruin, with dismantled battlements covered by ivy and other creepers, is an object which would be selected by the painter in preference to a regular edifice in the most perfect state: but is it any proof of rational taste to cover a gentleman's mansion with those plants which accompany decay, which harbour birds and insects, and which are calculated to produce dampness, in order to enable the artist to represent the whole with effect on the canvas? or can we justify the growth of nettles, thistles, *digitalis*, and henbane, immediately before the drawing room windows, because these objects would give a good foreground to a landscape? The rule of Horace will apply to the rural designer as well as to the poet:

"*In vitium ducit culpæ fuga, si caret arte.*"

Even in forming pieces of water, on which gentlemen of this profession are so eloquent, and so alert in detecting each other's want of taste, we are apt to pass from one extreme to another, without regarding the commanding dictate of situation and local circumstances. In some places, the undulations and gentle swells of the Brownists may be proper; while others call for the irregular and indented lake to which Mr. L. is so partial and in the creation of which he seems to be as much a mannerist as any of his predecessors. A *Loudonian* will be as easily recognized as a *Brownonian* lake.

Though we entirely accord with this writer in his remark, that 'natural forests cannot be too strongly recommended to the examination of the ornamental planter,' and though we willingly admit that the character which he is desirous of giving to rural scenery is far preferable to formal clumping and belting, yet, if we may judge of his style by Fig. 4 Plate XXVI, p. 643, we should say that he has *out-forested* the very forest, and produced, if possible, an excess of wildness. Forests present very bold features, but rarely exhibit trees in such a scattered state as this plate indicates. As to his lake, it shews well in a bird's eye view, but what would be its effect viewed horizontally? We shall also ask whether he has obtained the opinion of the Faculty, on the probable consequences of spreading such a large surface of almost stagnant water near the country residence?

As, according to Mr. Loudon, the management of Rocks is very little understood, we hope that Mr. Repton will take a lesson from this work; and we advise him to commit no more 'barbarities on natural brooks,' for with this crime he stands chargeable in the pages before us.

On the importance of water as a material in the formation of landscape, it is here observed:

'Water is allowed by all to be one of the loveliest materials of landscape. In regard to utility, its dispersion by means of oceans, rivers, brooks, rills, springs, and vapour, is as necessary to the existence of vegetable bodies, as the circulation of the blood is essential to animal life; and whether we look at the blooming country girl, the tawny gipsey, or the delicate hue of the amiable nymph of the drawing room, still it is blood which animates their frames, no less than beautifies their countenances. Without the existence of this element, no species of soil, or country, can be productive; deprived of its view, no road in Great Britain, nor in any other country, can give pleasure to the tasteful traveller; for still as it occurs in springy banks, purling rills, or winding brooks, it is interesting and beautiful: and while in the distance we perceive the sinuous course of the navigable river, the glassy surface of the lake, the green expanse of distant ocean lost in ethereal blue, the mind is exalted and ennobled, filled with astonishment, or wrapt in sublime contemplation. Turn-

ing from public paths so secluded scenes of romantic or picturesque beauty, the effects of water are no less varied and pleasing, whether it be the roar of the cataract amid huge cliffs and savage mountains of rocks, the foam and din of the lesser cascade, the melancholy of the standing pool shaded by impending boughs "stooping as if to drink," or the melody of the crystal brook, which,

"——— running along the snow-white pebble stones,
Mourning doth murmur joys commixt with moans."
ADAMSON.

All this is very true: but where is the analogy between the blood of the fair country girl or of the tawny gipsy, and a brook, a river, or a lake?

The part which professes to treat of the formation and management of useful and picturesque plantations is introduced with great ceremony by the following remark:

'Various are the vegetable productions which this earth affords. Blades of grass spring up every where, and clothe the surface with pasture; groupes of shrubs arise in some places, and diversify this uniform covering; but trees are the most striking objects that adorn the face of inanimate nature.'

Trees, indeed, are the theme of Mr L.'s discourse through the greatest portion of his second volume; and for their classification we are directed to attend to twenty-three characteristic distinctions: but this parade of science is not perhaps necessary:—at least, forest scenery, which this gentleman so much admires, was produced without it. The effect to be obtained by planting is remote; and though we do not deny that the planter ought to have a good knowlege of trees, time and accident will do more towards creating the picturesque of the future forest, than the *minutiæ* here contemplated and recommended. Respecting *Magnitude*, we read that

'Trees and shrubs are either very high, as the horse-chesnut and the larch, the cornelian cherry, and the snow-drop tree; or very low, as the mountain ash and hemlock fir, the Scotch rose and the butcher's broom. Some trees are very broad, in proportion to their height, as the oak and the Spanish chesnut; others are very narrow, as the larch and the spruce fir. There is a medium between all these extremes, as the ash-leav'd maple and the evergreen oak, the Virginian raspberry, and the Guelder rose.'

With regard to the *flowers* of trees, it is said that

'They vary almost as much as the leaves. Those of some are large and showy, as the rose and the honeysuckle; in others they are small and obscure, as in the *alaternus*. The flowers of some cover the whole plant, and soon fade, as those of the hawthorn; in others, they are

thinly distributed, and continue a long time, as those of the passion flower. Some come into blossom very early, as those of the mezerion: others very late, as those of the sweet chesnut, and the *althæa frutex*. Some trees and shrubs cease flowering before their leaves expand, as the almond; the blossom of others makes its appearance only when the leaves fall off, as that of the hazel.'

Such enumerations are not sufficiently extensive for use; and we did not expect to find the passion flower introduced among the articles of picturesque planting. Much less were we prepared for hearing of the larch as producing an incombustible wood; or for receiving from a picturesque improver a commendation of the formal Lombardy poplar. Mr. L. must not say, however, that with respect to the larch we misrepresent him; for though he recommends it for ship-building in p. 476, on account of its resistance of fire, and quotes a singular passage from Vitruvius to prove that it cannot be set on fire, yet, when he had written on to p. 498, he discovers that it will burn, and that too 'without the assistance of other timber!' It is not a little singular that a man, who has attentively studied the qualities and characteristic differences of plants, should for a moment incline to the belief that a resinous tree was incombustible. We have often made an excellent fire of larch wood.

Concerning the material with which our *wooden walls* are constructed, the author observes that

'The only way in which oak timber of *safe quality* can be provided for the British navy is by inclosing, preserving from cattle, and properly managing, those royal forests where oak is the natural produce of the soil.—Alas! there is reason to fear, that on some future day the neglect of this advice will be regretted. Park oak is very frequently much inferior to forest oak in durability.'

We come at last to the doctrine which all this display about planting is intended to enforce, viz. that

'Every proprietor, who does not completely understand the subject of planting himself, should commit the formation and general management of his plantations to some persons of known abilities, who shall give all the leading directions and proper examples respecting planting, cultivating, pruning, thinning the trees, and felling and selling the timber—inspect them occasionally as these operations are going on,—and give in a report of the condition of all the plantations and trees on the estate, and, when necessary, a report of the value of the timber.'

In that part of the work which treats of 'the conveniences peculiar to a country residence, the *Approach*, the *Drive*, the *Lodges*, *Gates*,' &c. are specified with appropriate comments; and

and in order to impress us with an idea of the science necessary in constructing the *approach*, we are informed that 'there is a dignity, propriety, and ingenuity, requisite in it, analogous to that of addressing a great man to whom we are unknown:' whence we are left to infer that, if this point be not dexterously managed, it will not only be an *approach* but a *reproach*.

After having dismissed what are called the 'elementary sciences, or theory of forming a residence,' the author proceeds to the practice of designing and executing rural improvements. He exults in being able to make *taste* triumph over fashion and system; and he submits to the reader the following particulars, containing 'the distinctions between the affectedly graceful system of Brown and Repton,' and his own characteristic style.

'1. In regard to the *whole*, the *modern system* is to render a residence separate from the country. The *characteristic style* of forming, and the improvements proposed in residences already formed on bad principles, tend to harmonize it. In regard to the *parts*, modern gardening forms and places every thing distinctly and alone; this groupes and connects them with each other and with the whole.

'2. In regard to *wood*, the vulgar practice is to shut out the country by a belt, and to vary the space within by clumps. The style proposed tends to increase the expression and character of the situation, whatever part of the grounds that may direct to be wooded, whether in the middle or the boundaries; and in place of shutting out the country, the wood diverges gradually into hedgerows, in order as much as possible to unite and harmonize it with the residence.

'3. In regard to *buildings*, the common way is to conceal every thing except the mansion. This shews every building, not as single objects, but as component parts of the scenery.

'4 In regard to *water*, the old plan is to produce quantity or extent of surface, and render it as conspicuous as possible. The style proposed is to produce natural character.

'5. In regard to *ground*, the modern system is to smooth and form undulating surfaces: this attends to character.

'6. In regard to *parks*, modern landscape gardening makes them smooth and destitute of under-growths, ferns, and other plants. This, by introducing hollies, thorns, briars, ferns, and sometimes furze, broom, and brambles, gives them a wild forest character which is the grand object of their formation.

'7. In regard to *pleasure grounds*, the common mode forms many acres of lawn, which have to be kept in preservation at a great expence, while they produce nothing. The plan here proposed admits of more or less, according to circumstances and situation; and generally forms little that is not grazed by sheep or covered by low flowers; so that extensive mowing is never requisite; and generally it permits the cattle to come within a few yards of the house.

'8. In regard to KITCHEN GARDENS, the modern system is to have them large, and kept at enormous expence; this generally approves of them small, and cultivates the greatest quantity of culinary vegetables in the farm.

'9. The difference of expence has all along been noticed in the course of this work; whether it relates to mansions, buildings, planting, water, gardens, farms, or pleasure-ground. That it will be very considerable, must be evident from the general consideration of the difference between assisting what nature has already begun, and counteracting nature altogether.'

We leave this passage to speak for itself. It is the author's own advertisement at full length. To give all possible dignity and importance to his subject, Mr. Loudon represents the science of picturesque improvement as connected with the cause of liberty and good morals; and he boldly asks, 'what has freed Britain from the slavery of an all-grasping clergy, or the feudal institution of a turbulent nobility, but the general introduction of better taste, both in sentiment and the arts?' Unfortunately, however, the art of landscape gardening cannot claim a share of this praise, because at the Reformation it was not in existence. When we read the next ensuing remark, it is impossible to restrain a smile:—'It is chiefly owing to the liberty enjoyed in this kingdom, that modern gardening was so soon adopted, and spread so generally over every part of the country.'—At the conclusion of the whole, however, after having written 700 quarto pages to exemplify the principles and to direct the application of picturesque taste, the author fortunately learns that 'the principles of taste ultimately resolve themselves into those of common sense;' a discovery which, if it had been sooner made, might have induced him to abridge his labour: unless, indeed, he had thought that *common*-sense is very *rare*.

The Appendix contains an attack on the *slides* used by Mr. Repton in his drawings, to shew the effect of the projected improvements in his *Red Books* delivered to his employers; and instances can probably be adduced, in which these slides have not been used with perfect fairness: but we think that all the objections here made to them are not well founded; and Mr. L. has afforded Mr. Repton an opportunity of retorting on him a departure from strict accuracy, in those plates which he has inserted to shew the improvements which he undertakes to produce in a very short time. Though he assures us, in his preface, that 'he has not given a fictitious age and form to the trees in his drawings,' it is impossible to look at the two plates, at the end of Vol. 1.—the first representing Barnbarrow house as it appeared in 1805, and the second shewing the same seat

'when

'when the alterations at present executing have been three years completed,'—and to believe that such a growth in trees, as the second plate exhibits, will be accomplished in so short a period. A lofty mansion, which is now naked, cannot be absolutely embowered in the course of three years. Trees will not perform such a feat "at the bidding" of any landscape-gardener in the universe.

Mr. Loudon has also published a treatise on Hot-houses, to which we mean to attend in our present *Catalogue*, as the subject is now in season.

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ART. VII. *An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings:* in a Series of Sermons preached for the Lecture founded by the Hon. Mr. Boyle, in the Parish Church of St. Mary le Bow, from the Year 1802 to 1805. By the Rev. William Van Mildert, M.A., Rector of St. Mary le Bow, London. 2 Vols. 8vo. pp. 500 in each Vol. 16s. Boards. Rivingtons. 1806.

THE Lecture instituted by the Honorable Robert Boyle, in 1691, has given birth to a number of celebrated publications in defence of natural and revealed religion. Dr. Bentley's Sermons, intitled "A Confutation of Atheism," made the first course after the founder's death; and he was succeeded by Bishop Kidder, whose "Demonstration of the Messiah" constituted the substance of lectures preached on this occasion. After these followed a long list of able divines, among whom it will be sufficient to specify Dr. Samuel Clarke, whose "Demonstration of the Being and Attributes of God," with his "Discourse concerning natural and revealed Religion," attracted much notice; and Dr. Derham, whose "Physico-Theology, or Demonstration of the Being and Attributes of God from his works of Creation," has passed through several editions. A collection of the Boyle's Lecture-Sermons, in three Vols. Folio, was published in 1739; of which an abridgement had been previously made by Gilbert Burnet, vicar of Coggleshall, Essex. For about half a century, this institution obtained considerable repute: but since that period its fame seems to have declined, though the names of Biscoe, Jortin, Newton, Worthington, and Owen, are enrolled in the list of the preachers. Since 1783, no lectures have been published; the clergymen employed having probably been convinced that their discourses, however well adapted to the occasion, contained nothing which would justify their being sent to the press.

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Animated by a laudable desire of re-exciting the attention of the public to this institution, and of resisting the principles of Infidelity and Irreligion which are unwisely cherished in this dissipated age, Mr. Van Mildert has undertaken, in a series of well composed discourses, to exhibit an historical view of Infidelity from the fall of Adam to our own times; being an account of Heathen Idolatry, of Jewish Unbelief, of the Rise of Mohammedanism, of Papal Usurpation, of the Scholastic and Cabbalistic Theology, and of the origin and progress of modern Deism, from the æra of Lord Herbert of Cherbury to the Paines and Godwins of the present day.

In the 2d Vol. he combats the reasonings of Infidels, with the argument *à priori;* insisting on the insufficiency of Natural and Moral Philosophy, or of Metaphysics, to instruct us in religious truth, and on the necessity of taking Faith for our guide; states and applies the argument *à posteriori* to Revealed Religion; considers the comparative force of human and divine testimony; and discusses the important questions relative to Miracles, Prophecy, and Scriptural Inspiration.

From this short abstract of the contents of these discourses, theological readers will perceive that they must not expect to find any great degree of novelty. The preacher is aware that he has traversed beaten ground; and he alleges in his justification that, when 'old objections are revived, old answers must be new-modelled.' As for the repetition of old arguments, we would by no means oppose their re-appearance: but we wish to see them prudently and discreetly applied; and if the conviction of the Infidel be the real object, we are decidedly of opinion that the *demonstranda* should consist of no more articles than are absolutely necessary. The honourable founder of this lecture seems to have entertained the same sentiment; having, by the very terms of his will, restricted the preachers of it from "descending to any controversies that are among Christians themselves." To this clause, however, Mr. Van M. has not been sufficiently attentive. He defends Revelation merely on his own system of doctrine, and includes in the term Revealed Religion a wider scope of belief than a general defence, exclusive of minor controversies, ought to exhibit. A person's faith in the truth of the Gospel may be well founded, while his notions respecting the contents of the Gospel may be very erroneous; or he may perfectly agree with another person on all the evidences of Revealed Religion, and yet differ extremely in the statement of its doctrines. When, therefore, a writer addresses the public at large as a defender of the *common* faith, he should avoid, *studiously avoid*, the

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rocks of controversial divinity; and he should enter the lists with the Infidel as the advocate, not of one sect of Christians, but of general Christianity: for the point at issue is not concerning the meaning of this or that text in the Scriptures, but, whether satisfactory evidences of our Lord's divine mission exist. Revolting as Sociniahism* is to the preacher, it would be a considerable point gained with the Unbeliever, if, even according to this system, he could be brought to admit the Miracles and Resurrection of Christ; since by these facts the important doctrine of a future life is established, which, if cordially received, must lead to momentous consequences.

This preacher informs us that 'Infidelity has not been systematically treated as *the work of the Evil Spirit:*' but while he exults in having supplied this deficiency, some readers will think that the discourses before us would have been more valuable if the *Foul Fiend* had made a less conspicuous figure in them; all Heathen Idolatry being here considered as 'a delusive scheme of Redemption, suggested by the Evil Spirit;' and 'the lying wonders of the Heathen World being attributed, not without ground, to the direct operation of the Evil Spirit.' If this latter position be granted, how can *Miracles* be a certain proof of a Divine Mission? Or if these lying wonders were, as is most likely, mere *tricks*, cunning priests required not the aid of the Devil, in order to manage them sufficiently well to delude an ignorant multitude. *Nec Deus, nec Diabolus intersit*— Why call in a giant when a man of ordinary size will do the business?

Mr. Van Mildert is not on some occasions properly guarded in the admission of evidence. Relating the miraculous events which are said to have interrupted Julian's project to rebuild the temple of Jerusalem, he places them 'among the best authenticated facts in ancient history.' Had he consulted Lardner's Heathen Testimonies, where the evidence is not more fully than temperately discussed, he could not have hazarded such an assertion. These miracles, which are assigned to the end of the 4th century, may justly be doubted.

Reason has often been employed to support that which is irrational, and to palliate, if not to defend, that which is vicious or immoral: but in all instances of this nature, Reason is degraded, and not intitled to the name of Philosophy,

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* Mr. Van Mildert is warranted in resisting this system of doctrine by every argument in his power, but it is hard to say of the members of this sect that "*they count the blood of the covenant with which they are sanctified an unholy thing;*" since, though they deny the Atonement, they feel gratitude to Christ for his Death.

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which is given to her when she proceeds on pure and virtuous principles. We should endeavour therefore to distingush, by the application of appropriate terms, between the right *use* and the *abuse* of reason; between science and its pernicious counterfeit. Had some late writers attended to this distinction, they would not so vehemently have declaimed against Philosophy as a source of incalculable mischief to mankind. We are concerned that the present learned and ingenious preacher should sanction such a misrepresentation; and that he should speak of 'Philosophy as the instrument *of all others* which the Enemy of mankind has most frequently employed in his service.' Real Philosophy is Truth; and it requires a vast exertion of faith to believe that this is the chief instrument which the Father of Lies employs in his service. We are confident that genuine religion and genuine philosophy were never at variance, and that it is not good policy thus to represent them to the world. During the panic and delirium occasioned by the French Revolution, this doctrine was taken up and countenanced: but as it is to be hoped that we have now recovered our senses, it is time to lay it down, and to return to the language of the first preachers of Boyle's Lecture, who bottomed Revealed on Natural Religion, and made Philosophy the handmaid of Theology.

Popery is not opposed by Mr. Van Mildert with less earnestness than Deism, and the claims of our Protestant Church are urged with becoming energy. The cause of the first Reformers finds in him a strenuous advocate, though perhaps his logic is not always conclusive. He tells us that

'They, (*i. e.* the Reformers) opposed the corrupt tenets and practices of the *Romish* Church, not because they questioned the power of the *Catholic* Church, to decree rites and ceremonies, nor it's authority in Matters of Faith, subject to the written word of God; but because the Romish Church had arbitrarily imposed, both upon it's own members, and upon members of other Churches, articles which could not be subscribed, and services which could not be performed, without a departure from the word of God, nay, without incurring the guilt of absolute impiety and Idolatry.'

On this ground, can they be justified? If they believed the Catholic Church to have *authority in matters of Faith*, subject to the word of God, could they be right in setting up their private opinion against this authority*? The fact

* The saving clause, *subject to the word of God*, is of no avail; because the authority to determine in matters of Faith includes an authority to interpret.

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is, they contended for the right of private judgment: and when *this right* is once admitted, the authority of the Church in matters of Faith in course falls to the ground.

Towards the conclusion of the first volume, the preacher replies to an objection which the reflecting reader must often urge against the scheme of attributing Infidelity to the operations of the Devil or Evil Spirit:

'As to the supposition, that this view of the subject, by ascribing so extensive and powerful an influence to the Evil Spirit, may favour the impious notions of the *Manichees*; the objection strikes evidently at Scripture itself, wherein the doctrine of an Evil Spirit holding an unceasing contest with the Redeemer, is clearly taught. But this doctrine, rightly understood, is widely different from that of Manicheism; notwithstanding the labours of infidel and heterodox writers, to confound the one with the other. The Manichean heresy maintains, that there is an Evil Principle in the Universe, coeval and coequal with God himself. But the Scriptures no where give countenance to such an opinion. They instruct us, concerning this Wicked One, not that he was originally created evil, nor that he was self-existent, but that he was created of an angelical nature, and was cast down from his exalted station and dignity, in punishment of his rebellion against the Most High. We can be at no loss, therefore, for a clear line of ditinction between the *Scriptural* representation of the Evil Spirit, and that wild and impious notion which prevailed among many *Heathen* nations, and which afterwards characterized the followers of *Manes*. The *fall* of this rebellious Spirit from his original state of dignity and happiness, is a decisive proof of his *impotence*, in comparison with the Almighty. It implies also, that he was previously *in favour with God;* and thus shews that he was not *originally* of an *evil nature*. The Scriptures, therefore, are not chargeable with the blasphemous and frightful doctrines, that God is the Author of Evil, in any sense derogatory to his perfections, or that there is any independent or self-existent Being, capable of frustrating, or opposing, the will and purposes of the Creator. That the Prince of the Fallen Angels should abuse his faculties, rebel against his Maker, and, being doomed, in consequence, to degradation and misery, should exercise his rage and malice in endeavouring to draw others into the same condemnation, is no more incredible in itself, than (what every day's experience sets before us) the effect of pride and perverseness upon the *human* heart, in producing an almost equal degree of malignity and infatuation.'

According to this account, however, infidels must share their crime with the Devil, and must be less reprehensible than he is, because it is not to be supposed that a feeble mortal can be a match for *the Prince of the Fallen Angels*. If Mr. Van M. had meant to offer a palliation instead of a condemnation of Unbelief, he could not have effected it more completely; for he has shifted most part of the sin from his fellow creatures

creatures to the Devil. Our Saviour, however, will not allow of this excuse for them, but attributes their "*loving darkness rather than light*" solely to their "*evil deeds.*" So far from informing the Jews that *the Devil would not suffer them to come to him*, he ascribes their reluctance to the perversness of *their own* wills.

In the second volume, (part of the contents of which we must pass over in silence,) the preacher combats with much ingenuity the several arguments which deists have employed to destroy the credibility of Miracles; particularly pointing his attack against Hume. We shall give a specimen:

'In support of the assertion, "that no testimony for any kind of Miracle can ever possibly amount to a probability, much less to a proof," it has been argued thus: that Miracles, being contrary to general experience, are incapable of proof, and, being likewise contrary to the established laws of Nature, imply in the very character of them, a palpable contradiction.

'The Essayist * who has most elaborately drawn out this argument, perplexes the subject, by attempting to adjust, in a sort of metaphysical balance of his own invention, the degrees of probability, resulting from what he is pleased to call *opposite experiences*, viz. the experience of men's veracity, on the one hand, and the experience of the firm and unalterable constitution of the laws of Nature, on the other. But the fallacy in this mode of reasoning is obvious. For, in the first place, Miracles can, at most, only be contrary to the experience of those who never saw them performed:—to say, therefore, that they are contrary to *general* experience, (including, as it should seem, the experience even of those who profess to have seen and to have examined them) is to assume the very point in question. And, in the next place, it is equally fallacious to allege against them, the experience of the unalterable constitution of the laws of Nature; because, unless the fact be previously investigated, whether those laws have ever been altered or suspended, this is likewise merely a gratuitous assumption.'

It is justly observed, in the next succeeding sermon, that 'Prophecy is indeed in itself a species of Miracle, and is no otherwise distinguishable from it, in its appropriate character, than as the one relates more immediately to the *Power* of God, the other to his *Knowledge*, the former being the work of Omniscience, the latter of Omnipotence.' The importance and rank of both these species of evidence is then well illustrated:

'Miracles may make a stronger and more vivid impression at the time when they are wrought: but Prophecy keeps up the attention of distant ages, and prevents those impressions from wearing away. Miracles, instantaneously wrought, may, like common facts, appear to lose something of their certainty, the farther we are removed from

'* Hume. Essay on Miracles.'

them. But Prophecy, relating to a continued series of events, is a Miracle of a more durable kind; and the more remote the accomplishment is from the prediction, the brighter is the testimony which it gives of its Divine origin.'

The cavils against Scripture Prophecies are ably answered: but the argument of the preacher would have been strengthened if he had abandoned their *double sense*.

On the subject of Inspiration of the Scriptures, we differ from Mr. Van Mildert, who maintains that 'we cannot give up their inspiration without relinquishing the hope that is in us as Christian believers.' This cannot be asserted of the whole of the Scripture, particularly of its historical parts; which, if truly related, establish the facts on which our hope as Christians is built, and to which not even Inspiration would give more credibility than results from the honesty of the reporter. Did our assurance of the existence of the island of Otaheite require to be increased by the circumstance of Captain Cook being inspired to write his narrative? *Frustrà fit per plura quod fieri potest per pauciora* is a maxim of which we ought not to lose sight in this inquiry. Professor Marsh's *phænomena*, respecting the verbal harmony and dissonance of the Gospels, furnish, in our opinion, formidable difficulties in opposition to the hypothesis of Inspiration; especially of that *plenary* Inspiration for which the preacher here contends: but to the Professor's writings no reference is made. Mr. Van M.'s mode of replying to objections will be seen in the subsequent passage:

'If it be asked, how even this degree of Inspiration (Divine superintendence) may consist with the inaccuracies which are said by some to abound in Scripture, or with those imperfections of style and language of which certain fastidious critics have complained;—we might answer, that no good reason can be given why the Almighty should be expected to guard even the chosen instruments of revealing his Will, from errors unconnected with the main design of the Revelation; much less why he should exert an over ruling agency, to perfect them in the niceties of human learning.'

In the last sermon, (the 24th) which contains a summary of the whole argument prosecuted through the preceding series, the author thus notices the 'strange *inconsistencies* apparent in the reasonings of Infidelity:'

'Many of these writers contend, that Revelation is *unnecessary*, because every truth which it contains is *discoverable* by human Reason: while others affirm that it is *incredible*, because most of it's truths are *repugnant* to human Reason. Sometimes it is maintained, that Christianity is *not mysterious*; sometimes, that it is so *mysterious* as to be irreconcileable with every notion we can form of truth or probability.

bility. The *utility*, or *inutility*, of Revelation is also assumed, at pleasure, as the basis of arguments to prove it's falsehood. *Enthusiasm* is the main charge alleged against it by some Unbelievers; *Imposture*, by others. Christianity, according to certain Deistical writers, ought not to be received, because it was *rejected by the Jews*, who were the fittest judges of it's pretensions: while, according to others, it's having been *fabricated by Jews* renders it altogether unworthy of acceptance. The Miracles of the Gospel were admitted to be *real facts*, by the Jews and Heathens, who lived in, or near to, the time when they were performed, but were attributed to the agency of Evil Spirits: whilst the same facts, though attested thus by enemies as well as friends, are continually questioned, nay denied, by Philosophers of the present day; who, disclaiming all belief in the agency, or even the existence, of Evil Spirits, would ridicule the absurdity of ascribing them to such a cause. Modern Unbelievers, again, are divided in their opinions on this matter; some regarding the things said to have been done, as merely *allegorical* or *fabulous* legends; others as deceptions imposing upon the senses of mankind.'—

'Whoever attentively considers these features of inconsistency in the works of Infidels, will be led to conclude, either that their opposition to Revealed Religion is incapable of being vindicated on any sound and rational principles, or that it has hitherto had the misfortune to be conducted by very weak and injudicious Advocates. But since it will hardly be denied by any, (much less by Unbelievers themselves) that, among those who have laboured in their cause, there have been some persons well able to maintain it, if it had admitted of such support as would abide the test of solid reasoning; and since we see men, whose talents are successfully exerted in *other* pursuits, exposing themselves, on *this* subject only, to the censure of irreconcileable contradiction of each other, and even of themselves;—what can we infer, but that the cause itself is indefensible?"

Though, contrary to our notions of prudence, Mr. Van Mildert has occupied more points of defence than the necessity of the case required, and in consequence has imposed on himself more labour than we should have recommended, in a course of Lectures of which the professed object is a refutation of the principles of Infidelity, we cannot but respect his zeal and his magnanimity, while we applaud his learning and his eloquence; and we take our leave with recommending the work before us as containing many valuable remarks on the important subject to which it relates.

Mo-y.

ART. VIII. *A Series of Military Experiments of Attack and Defence*, made in Hyde Park in 1802, under the Sanction of His Royal Highness The Commander in Chief, with Infantry, Cavalry, and Artillery; and in the Island of Jersey in 1805, by Permission of Lieutenant General Andrew Gordon. With Notes, Remarks, and Illustrations. By Lieut. John Russell, 96th Regiment, Author of Instructions for the Drill, and of Movements of a Battalion of Infantry, &c. &c. 8vo. 7s. 6d. Boards. Egerton. 1806.

THE professed object of Lieutenant Russell, in making these experiments, was to determine in what portions of time Infantry and Cavalry, with the regulated military paces, could move over given distances, to charge or attack either Infantry or Artillery posted to receive them; the number of discharges from either, to which they would be exposed in performing such movements; and the degree of celerity, with which a man could fire ball-cartridge, either with his pack on and in marching order, or accoutred as for a common field-day.

Five experiments were made in Hyde Park, and four in Jersey. The 1st was *a Charge of Light Cavalry on Artillery*. From a field-piece, distances were correctly measured, equal respectively to 80, 250, 400, and 600 yards, which were marked by means of Camp-colours numbered 4, 3, 2, and 1; the colour No. 1. being placed at the greatest, and No. 4. at the shortest distance from the gun. A dragoon of the 11th Regiment made his horse walk 200 yards from No. 1. to 2. in 95″, trot 150 yards from No. 2. to No. 3. in 28″, gallop 170 yards from No. 3. to No. 4. in 13″, and charge the distance of 80 yards from No. 4. to the gun in 8″; moving the whole length of 600 yards in 144″, during which the gun was fired thirteen times, and the last time when he was about 6 or 7 yards from it.

The second experiment was of *Infantry attacking Artillery*. A soldier placed at the distance of 250 yards from the gun, on receiving the word *Quick March* at No. 3. and *Forward and Charge to gun* at No. 4. got almost close to it in 102″, during which it was fired thirteen times.

Exper. III. was of *Light Cavalry attacking Infantry*. The dragoon, posted at the distance of 400 yards from the foot soldier, on receiving the words *Trot* at No. 2. *Gallop* at No. 3. and *Charge* at No. 4. arrived within about ten yards of his opponent in 49″.

The 4th experiment was a *Feint of Cavalry to draw the Infantry's Fire, then wheel up and charge*; from which it appeared that, if infantry fire at cavalry retreating, when 80 or 90 yards from them, the cavalry returning to the charge with

rapidity from that distance will reach them before they can load and fire a second time.

An *Attack of Infantry against Infantry in line* was the subject of the next investigation.—The attacking soldier, placed at the distance of 250 yards from the one who stood on his defence, on receiving the word *Quick March*, moved 170 yards from No. 3 to No. 4. in 70 seconds; and on the word *Charge* at No. 4. he moved the remaining 80 yards in 20″; going the whole length of 250 yards in 90″, during which time the defending soldier fired five times.

The 6th experiment was also an attack of infantry on infantry, and was made in the Island of Jersey the 10th February 1805.—A soldier of the first Battalion of the 83d Regiment, fully accoutred, was supposed to represent a posted enemy. Sixty men of the same battalion, commanded by their own officers, and formed three deep, with their centre directed on Flag No. 4., and on the posted soldier and a flag placed beyond him, on receiving the word *Quick March* at No. 3., moved 170 yards in 100′; and on receiving the words *Forward and Charge* at No. 4. they moved the remaining 80 yards in 45″: going the whole distance of 250 yards, but running the last 20 of them, in 145″; during which the posted soldier fired at them seven times.

An *Attack of Infantry on Artillery* was next tried, also in Jersey, 10th April 1805.—The light company of the 83d Regiment, with its officers, and formed three deep, with its right flank at Flag No. 3. and in the direction of the other flags and the gun, on receiving the word *Quick March* moved 170 yards from No. 3. to No. 4. in 100″, and charged from No. 4., eighty yards, close to the gun, in 17″, going the whole distance of 250 yards in 117′, during which the six pounder was fired 14 times

In order to shew how quickly a man could fire ball-cartridge, and whether there was any difference in that respect between a man firing with his pack on and in marching order, and one who was accoutred as for a common field-day, the 8th Experiment was instituted.—Two soldiers, one with his pack and the other without, placed at a little distance from each other, were directed to fire at a target set up about 83 yards from them. They were instructed to bring their pieces to a proper level each time, without taking particular pains to aim at the bull's eye, and to fire as fast as they could. Lieutenant Russell says that the first eighteen rounds were fired in five minutes by both of them; that, on being supplied with more ammunition, they continued firing till the man in marching order fired 35 times, while the man without his pack fired

thirty-

thirty-seven; that the barrels of their pieces had then become so heated, that one of the men had been obliged to hold his firelock for some time by the sling in loading it, and the other, whose sling was loose, had held his by the swell of the stock; that a great number of the shots struck the target; and that all of them went very near to it.

Of the 9th and last experiment, made also in Jersey, the purpose was to ascertain in how short a time a man could fire thirty-six rounds of ball-cartridge.—The flugel man of the 58th Regiment, who had been many years a soldier, was selected for the trial, with 36 rounds in his pouch. He fired eighteen of them in six minutes and a half, and the whole thirty-six in thirteen minutes. After every discharge, the firelock was properly loaded, and the cartridge well rammed down: but, after 25 shots, it became too hot to be held in loading except by the sling. Lieutenant Russell says that fifteen of the thirty-six balls went into the target, and that the rest of them were very near to it. The target at which the man fired was set up at the distance of about 101 yards from him.

These experiments appear to have been conducted with great care and attention; and the portions of time, in which the different firings were performed, were correctly taken by means of a stop-watch. The following is the author's statement of their results, as far as time was concerned:

'*RESULTS of the EXPERIMENTS.*

'ARTILLERY.

HYDE PARK.

No. 1 (E.) fired 13 times in 115 seconds
No. 2 (F.) fired 13 times in 102 seconds

JERSEY.

No. 7 (L.) fired 14 times in 117 seconds

Total	40	334

'INFANTRY.

HYDE PARK.

No. 3 (G.) fired 3 times in 49 seconds
No 5 (I.) fired 5 times in 90 seconds

JERSEY.

No. 6 (K.) fired 7 times in 145 seconds

Total	15	284

INFANTRY.

(BALL CARTRIDGE.)

JERSEY.

No. 1 fired 18 times in 5 minutes
No. 2 fired 36 times in 13 minutes

Total	54	18

We cannot, however, regard these trials as conclusive. In order to have rendered them thoroughly satisfactory, the infantry firings should have been performed by at least a company of men, formed three deep in the customary manner; and as to those which were made with the field-piece, they certainly cannot be deemed applicable to real service, since no attention seems to have been paid to levelling or pointing, the firing of it expeditiously and at random having been the only objects considered. Two inferences, perhaps, may very fairly be drawn from them:

1st, That cavalry, in charging infantry at full speed, on clear and open ground, can never be exposed to more than one serious discharge from them, if the three ranks of infantry fire at once. 2d, That infantry, in rapidly and briskly charging infantry on open and level ground, cannot be either long or frequently exposed to a serious fire from their adversaries before they close with them.

These circumstances tend strongly to corroborate the contemptuous opinion which the justly celebrated Marshal Saxe entertained, and uniformly expressed, of the firings against an enemy who is not long and frequently exposed to them by means of works and other obstacles.—Lieutenant Russell has not mentioned the dimensions of the targets which were used on the last two occasions.

It appears from the introduction that the author was desirous of making some farther experiments, for the purpose of ascertaining the efficient and serviceable ranges of grape-shot, and it is somewhat to be regretted that they were not performed. We are strongly inclined to believe that they would have proved that, at the distance of 300 yards, grape-shot is in a great measure ineffectual; and that, fired with the customary charges of powder, which are, generally speaking, too large, it is but little destructive at even half that distance.

Lieut. Russell subjoins various remarks on his experiments, and adds notes and authorities, by way of illustration, from Folard, the very erroneous interpreter of Polybius, and several other authors. As far as these illustrations and authorities relate to the Romans, they are often incorrect: for instance,

we are told (page 133) that it was owing to their understanding the true principles of marching, and to their admirable discipline, that they were prepared for battle, and capable of fighting in every situation: but Polybius, in drawing a comparison between the Roman and the Macedonian orders of battle, expressly informs us that it was ascribable to the manner in which the Romans formed or arranged their troops, and to their arms, that they were enabled to engage at all times and in all sorts of ground with equal advantage, either in bodies or man to man. The present formation of troops, which is manifestly derived from the Phalanx, bears no resemblance to that of the Romans; each of whom, when in order of battle, occupied a front of six feet, and who could not have used their arms advantageously if they had stood in files. Independently, indeed, of the arguments that might be drawn from their armour, arms, and methods of fighting, against the idea of their having been so arranged, an irrefragable proof that they were not may be derived from the fact that they had not a word in their language to express *a file* of men. In the Greek, however, the word λοχος is to be construed in this sense, as will appear from the context in Ælian.—On other points, many just and sensible observations occur, both in the body of the work and in the notes.

Glen. 1st Art.

ART. IX. *Travels through the Canadas*, containing a Description of the Picturesque Scenery on some of the Rivers and Lakes; with an Account of the Productions, Commerce, and Inhabitants of those Provinces. To which is subjoined a Comparative View of the Manners and Customs of several of the Indian Nations of North and South America. By George Heriot, Esq., Deputy Post Master General of British North America. Illustrated with a Map and numerous Engravings, from Drawings made at the several Places by the Author. 4to. pp. 602. and 28 Plates. 2l. 15s. Boards. R. Phillips. 1807.

A PREFACE to this elaborate and handsome volume informs us that the first part of it was written with the design of conveying an idea of some of the picturesque scenery of the river St. Lawrence; and that in drawing up the second part, which relates to the customs and manners of the American Indians, the author had recourse to documents found in the library of the Jesuits at Quebec, to memoirs, travels, *works published at different periods*, and to information derived from living observation, or received from men on whose veracity a reliance could be placed. He also states that his residence in Canada, for a series of years, has afforded him opportunities of witnessing the modes of life pursued by several of the

Indian nations; and has enabled him to introduce the fruit of his own knowlege, as well as to reject what he deemed improbable in the writings which he consulted.

Quebec, however, is the place at which the Deputy Postmaster General of British North America is commonly stationed; and we should not have thought that his residence there could lead him to an acquaintance with the manners and customs of the different Indian nations: since that post has never even been visited by individuals belonging to many of them, nor could ample instruction respecting the usual pursuits, habits, ceremonies, and modes of life of any particular tribes be acquired by seeing two or three warriors or squaws who may have casually appeared in that garrison. If Mr. H. has really been a personal sojourner among the tribes, as the circumstance of his drawings seems to indicate, so important a fact should have been more clearly stated.—By living at Quebec, indeed, he may have become acquainted with the habits and customs of the Lorette Indians, who inhabit a small town or village in its neighbourhood, and whom he therefore calls domiciliated natives: but the manners of these Indians, and their modes of living, are more assimulated to those of the Canadians or French-settlers, with whom they have long had intercourse and connections, who profess the same religion with them, and by whom they have been surrounded on all sides, than to those of the wandering tribes in Upper Canada and other parts of North America; with whom we should imagine that the author has had no communication which could furnish him with a correct knowlege of them. If he has reasoned analogically from the manners and customs of the one to those of the others, and for the sake of establishing the analogy has rejected what he deemed improbable in the writings of those who have given an account of the latter, his having narrated so many fabulous circumstances as we think he has introduced respecting them is not very surprizing.

Part I. of this performance consists chiefly in a representation of scenery and a description of places. Part II. occupying more than half of the volume, is a compilation (as before mentioned) relating to the manners and customs of the Indian tribes, and with statements of comparative usages which prevail among even those who frequent tracts or districts of the vast continent of America very remote from one another, and which also did exist among the former inhabitants of countries in the antient hemisphere. The *acqua tinta* engravings are numerous; and, as they are said to be made from drawings taken at the several places by the author himself, they seem intitled to confidence, and to confer on him the praise of being an expert

Draughtsman. To those who are fond of relations that are amusing and extraordinary, the perusal of the volume will afford considerable pleasure: but those who wish for useful instruction respecting our North American colonies will be disappointed in the portion of it which they may hence obtain.

Mr. H.'s descriptions are usually expressed in too vague and general terms to convey precise information, and are often more picturesque than serviceable and correct. He thus represents Quebec:

'From the period at which Jacques Cartier visited and explored the river St. Lawrence, until the year 1603, no serious efforts were made by Europeans for the formation of a settlement in Canada. A space of nearly a century was suffered to elapse, without any other advantage having been derived from the discovery of this part of the continent of North America, than that of the precarious profits which accrued to some adventurers, by carrying on with the native inhabitants, who frequented the coasts of the great river, an inconsiderable traffic in peltry.

'At length, in the æra mentioned above, Samuel de Champlain, a man of enterprize and talent, actuated by liberal sentiments, and by patriotic, more than by interested views, after having surveyed the borders of the river, for the choice of a situation presenting the greatest conveniences for a settlement, gave the preference to an elevated promontory between the Saint Lawrence and the small river Saint Charles. It is asserted, that some of his attendants, having pronounced at first view of this point of land, the words "Quel bec!" Champlain bestowed that name on his projected town. After erecting some huts for the shelter of his people, he began to clear the environs, from the woods with which they were covered.

'The spot which Champlain designed as the foundation of a future city, did no less credit to his judgment than to his taste Its superior altitude and natural strength, afforded the advantage of its being in time rendered, by the labours of engineers, a respectable and formidable fortress.

'Cape Diamond, the summit of the promontory, rises abruptly on the south, to the height of three hundred and fifty perpendicular feet above the river, advances from the line of the banks on the west, and forms the *Ance de Mer*, a small harbour, occupied for the purpose of ship-building. Some uneven ground subsides into a valley, between the works and the heights of Abraham; on the latter there are natural elevations, which are higher by a few feet, than any of the grounds included within the fortifications.

'In 1690, Quebec was first fortified with eleven stone redoubts, which served as bastions, communicating with each other, by curtains composed of pallisades ten feet in height, strengthened in the interior with earth. No other defence was, for many years, provided against the hostile attempts of the Iroquois, and other savage tribes who were inimical to the French settlers. The ruins of five of these redoubts are yet extant.

'The citadel is now constructed on the highest part of Cape Diamond, composed of a whole bastion, a curtain and half-bastion, from whence it extends along the summit of the bank towards the north-east, this part being adapted with flanks, agreeably to the situation of the ground. There are, towards the south-west, a ditch, counter-guard, and covered way, with glacis. The works have, of late years, been in a great measure rebuilt, and raised to a pitch calculated to command the high grounds in the vicinity.

'When viewed from a small distance, they exhibit a handsome appearance. A steep and rugged bank, about fifty feet in height, terminates the ditch and glacis, on the north, towards which the ground slopes downwards from Cape Diamond, nearly three hundred feet, in a distance of about nine hundred yards. Along the summit of the bank a strong wall of stone, nearly forty feet high, having a half and a whole flat bastion with small flanks, occupies a space of two hundred yards, to palace-gate, at which there is a guard house. From hence to the new works at Hope-gate, is a distance of about three hundred yards. The rocky eminence increases in steepness and elevation as far as the bishop's palace, near which there is a strong battery of heavy cannon, extending a considerable way along the brow of the precipice, and commanding the basin, and part of the river. Between the edifice now mentioned, and the lower town, a steep passage, partly formed by nature, intervenes, over which there is a barrier, with a gateway of stone, surmounted by a guard-house, and this communication is otherwise defended by powerful works of stone, under the palace on one side, and on the other atretching upwards towards the government house, where the bank becomes considerably more elevated. This building, which is dignified with the appellation of *chateau*, or castle of St. Louis, is placed on the brink of a precipice, inaccessible, and whose altitude exceeds two hundred feet. The building is supported by counterforts, rising to half its height, and sustaining a gallery. The apartments are occupied as offices for the civil and military branches, acting immediately under the orders of the governor general of British America, who likewise commands the troops, and whose residence is in a building of more modern construction, forming the opposite side of a square. The apartments are spacious and plain, but the structure has nothing external to recommend it. Upon the brink of the precipitous rock, a stone wall is extended from the old chateau, for a distance of about three hundred yards to the westward, which forms a line of defence, and serves as a boundary to the garden, within which are two small batteries, one rising above the other.

'Cape Diamond, nearly two hundred feet higher than the ground on which the upper town is situated, presents itself to the westward. From the garrison there are five gates, or outlets to the neighbouring country, the highest, Port Saint Louis, opens to the west ward, and towards the heights of Abraham; Port Saint John, towards Saint Foix, through which is the road to Montreal; Palace and Hope-gate open towards the river Saint Charles and the north, and Prescott-gate affords a communication to the lower town on the south-east.'

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Can any person, by means of this description, form a correct idea of the defences of Quebec, or of either its natural or artificial strength? The language is neither perspicuous nor apposite. In the following sentence,—'The citadel is now constructed on the highest part of Cape Diamond, composed of a whole bastion, a curtain, and half-bastion, *from whence it* extends along the summit of the bank towards the North East, *this part* being adapted with flanks agreeably to the situation of the ground,'—to what do the words *from whence it* here refer,—to the citadel, to the Cape, or to the half-bastion; or to what do the words *this part* refer? We suppose that Mr. H. meant to say that the citadel is now constructed on the highest part of Cape Diamond, composed of a whole bastion, a curtain, and a half bastion; whence a continuation of works, with flanks adapted to the situation of the ground, extends along the summit of the bank towards the North East. He gives no account of the solid and substantial works which the French erected behind the Upper town; which consisted of two bastions, with orillons in the centre, of a demi-bastion with an orilloned flank on the right towards Petite Riviere or river St. Charles, and of an irregular work at Cape Diamond on the left, with an orilloned flank also extending across the point of land on which Quebec stands, about 1600 yards, reckoned on a straight line from right to left.

With regard to Montreal, the author says that it is in the form of a parallelogram: but we believe that he will find the figure of that town to be a sort of trapezium, with two of its sides (viz. that on the bank of the St. Lawrence, and the one which is opposite to it,) much longer than the other two, which look respectively up and down that river. He observes that it was inclosed by a stone fortification, which is now in a great measure levelled or removed: but he says nothing of the form of the fortifications which surrounded it on the three sides next the land, and consisted of four bastions and two demi-bastions joined with curtains, having the front which looked up the river twice as extensive as that which looked down it. Nor does he give us any information in regard to matters which are of much more consequence than the form or figure either of the town or its old and ruinous works, or than views from the hill behind it. He furnishes no account of its advantageous situation for commercial purposes, and of its being the natural mart not only for Upper Canada, but also for the northern part of Vermont and the western part of the state of New York: nor does he make us acquainted with the number of grown-up inhabitants contained in it

and

and its suburbs, which amounts to about 5100, among whom are about 2400 men capable of bearing arms in its defence.

In speaking of Carleton Island, near the entrance into Lake Ontario, and opposite to Kingston, (formerly called Frontenac by the French, and Cataragui by the Indians,) and of its being now within the line of the United States, Mr. Heriot remarks that 'it contains a stone fort, with barracks of the same materials, storehouses, and other structures.' This observation, however, is certainly not correct. We happen to know that Fort Haldimand, at the upper end of Carleton island, was erected in the fall of the year 1779, and in about four years afterward was ceded by the Treaty of Paris to the United States of America. It was built with wood; and the barracks, &c. within it, the chimnies excepted, were entirely raised with squared or hewn pine logs, having loopholes in them for the purposes of defence. The Fort itself was a trapezium, or of a quadrangular form, with two unequal sides parallel to each other, and two equal sides joining their extremities. The longest front ran along a steep bank, which overlooked a small commodious harbour, and a low point of land from 6 to 16 feet high in different parts of it above the level of the water; which, with another point on the right of the front, almost inclosed that harbour. On the middle of each of the other three sides, was a small wooden bastion with a platform carried quite across it, and covered with white oak planks. The relative perpendicular heights of the ground at the four angles of the fort, above the level of the water in the Lake, were $36\frac{1}{3}$, $47\frac{1}{6}$, 53, and $53\frac{2}{3}$ feet respectively; it was intended as a depot for the upper posts, for which purpose it was peculiarly well calculated.

Mr. H.'s account of the canals on the rapids of the river St. Lawrence, for facilitating the navigation of batteaux up it, is equally unsatisfactory and defective. He makes no mention of their width, length, &c. That at the Coteau du Lac was the first canal made in America with Locks. It is cut through a solid lime-stone rock, but is only about 272 feet long and 7 feet wide.

Of 'the Fort and town of Niagara,' we have this description:

'The old fort of Niagara, which was erected by the French in 1751, is placed in forty-three degrees and fifteen minutes of north latitude, on an angle which is formed by the east side of the Saint Lawrence and the vast diffusion of its waters into the lake. It is erected in the country of the Iroquois, and was for a series of years considered as the key to those inland seas of fresh water, which occupy so vast a portion of this part of North America. The ramparts of the fort are composed of earth and pickets, and contain within them a lofty,

lofty stone building, which is occupied for barracks and for store-rooms. The Americans are in possession of it, but seem to take no measures either for its repair or enlargement. As the waters of the lake make progressive encroachments on the sandy bank whose summit it occupies, the foundations of the buildings will, in a short time, be undermined. This fort was taken from the French in 1759 by Sir William Johnson.'

Here the author expresses himself neither scientifically nor accurately, in saying that the fort is erected '*on* an angle formed by the East side of the St. Lawrence and the vast diffusion of its waters into the lake:' a work may stand *within* an angle, but it cannot be said to stand *on* an angle. The truth is that the fort is of a form somewhat triangular, and that it is erected on a point of land formed by the St. Lawrence and part of Lake Ontario. Its principal works are on the side next to the land, and consist of two demi-bastions and a curtain with a ravelin before it, and two lunettes covering the faces of the ravelin. These are made of earth, and were fraised with palisades. Within the demi-bastion, at the right of the front, was also a sort of tower to cover the gateway.

We shall next quote Mr. Heriot's description of the river and its banks from Queens-town, where the portage or carrying place commences, to the falls of Niagara; with his account of those falls:

'Queens-town is a neat and flourishing place, distinguished by the beauty and grandeur of its situation. Here all the merchandise and stores for the upper part of the province are landed from the vessels in which they have been conveyed from Kingston, and transported in waggons to Chippawa, a distance of ten miles; the falls, and the rapid and broken course of the river, rendering the navigation impracticable for that space. Between Niagara and Queens-town the river affords, in every part, a noble harbour for vessels, the water being deep, the stream not too powerful, the anchorage good, and the banks on either side of considerable altitude.

'The mountain already noticed is formed by the land assuming a sudden acclivity of upwards of three hundred feet from one horizontal plain to another, and extends from east to west for a considerable way, the river holding its course through its center, and cutting it asunder. The perpendicular banks on either side are near four hundred feet in height, from the level of the water below to their summit. Their strata are similar, not only in altitudes but in substance. A little way below the bank on which the town is placed, there is a spot rising about twenty feet from the side of the river, upon whose surface a quantity of stones is placed, which appear to have been deposited there for a series of years, and which have been evidently formed in currents of water.

'Since the settlement of the country, the river has not been perceived to rise to that height. These circumstances seem to afford probable

probable ground for conjecture, that the stream which now flows through the deep chasm of the mountain, did at some former period, throw itself from near the summit, and after sweeping away the rocks and soil, form its present profound and rugged channel, extending upwards of nine miles from the precipice, whence the wide and stupendous flood continues now to fall.

'In tracing the course of the river higher up from Queens-town, many singular and romantic scenes are exhibited: the whirlpool, which is about four miles from that place, is a basin formed by the current in the midst of lofty precipices clothed with woods. Previous to its entering this bay, the stream drives with awful roar, its broken interrupted waters over a sudden slope upwards of fifty feet in height, and thus proceeds foaming past the bed it afterwards takes, which being around the angle of a precipitous promontory, its weight and velocity oblige it to pass on, and to make the circuit of the basin before it can flow through that channel. It has apparently made an effort to break through the bank to the westward, but the rock was probably too solid. The strata to the northward were found more penetrable, and through these it has forced a passage. A tide rising to the height of two and half feet, and again falling every minute, is observable all around the basin; this phenomenon may be produced by the impulse communicated to it from the torrent, which causes it alternately to swell, and to recoil from the beach.

'This gulph usually contains a quantity of floating timber, which continues to revolve in the eddy about once in half an hour, and will sometimes remain in this state for months, until it be drawn off by the current. At one particular part, all floating substances are made to rise on one end, after which they are swallowed down by the vortex, and for a time disappear.

'The falls of Niagara surpass in sublimity every description which the powers of language can afford of that celebrated scene, the most wonderful and awful which the habitable world presents. Nor can any drawing convey an adequate idea of the magnitude and depth of the precipitating waters. By the interposition of two islands, the river is separated into three falls, that of the Great Horse-shoe on the west or British side, so denominated from its form, and those of Fort Slausser and Montmorenci, on the eastern or American side. The larger island is about four hundred yards in width, and the small island about ten yards. The three falls, with the islands, describe a crescent, and the river beneath becomes considerably contracted. The breadth of the whole, at the pitch of the waters, including the curvatures which the violence of the current has produced in the Horse-shoe, and in the American falls, may be estimated at a mile and a quarter, and the altitude of the Table Rock, from whence the precipitation commences, is one hundred and fifty feet.

'Along the boundaries of the river, and behind the falls, the elevated and rocky banks are every where excavated by sulphureous springs, the vitriolic acid uniting with the limestone rock, and forming plaster of Paris, which is here and there scattered amid the masses of stone which compose the beach beneath.

'These excavations extend in many places to a distance of fifty feet underneath the summit of the bank.

'Casting

'Casting the eye from the Table Rock into the basin beneath, the effect is awfully grand, magnificent, and sublime. No object intervening between the spectator and that profound abyss, he appears suspended in the atmosphere.

'The lofty banks and immense woods which environ this stupendous scene, the irresistible force, the rapidity of motion displayed by the rolling clouds of foam, the uncommon brilliancy and variety of colours and of shades, the ceaseless intumescence, and swift agitation of the dashing waves below, the solemn and tremendous noise, with the volumes of vapour darting upwards into the air, which the simultaneous report and smoke of a thousand cannon could scarcely equal, irresistibly tend to impress the imagination with such a train of sublime sensations, as few other combinations of natural objects are capable of producing, and which terror lest the treacherous rock crumble beneath the feet by no means contributes to diminish.

'The height of the descent of the rapids above the great fall is fifty-seven feet eleven inches. The distance of the commencement of the rapids above the pitch, measured by the side of the island, is one hundred and forty-eight feet, and the total altitude from the bottom of the falls to the top of the rapids, is two hundred and seven feet. The projection of the extreme part of the Table Rock is fifty feet four inches.

'The large island extends up the river about three quarters of a mile, and the rapids between that and the western banks are much diversified; in one situation near the island, there is a fall of about sixteen feet in height, the vapour from which is distinctly visible.'

Now here Mr. H. says that 'the breadth of the falls at the pitch of the waters, including the curvatures which the violence of the current has produced in the Horse-shoe and in the American falls, may be estimated at a mile and a quarter.' We believe, however, that the curvature of the great fall is not one-third part so sudden as that of a horse-shoe; and in its figure it much more resembles a part of one branch of an Hyperbola. The whole width of the river at these fal's does not exceed one thousand yards in a straight line; and the extent of the falls, including the island, (which is not nearly equal to 400 yards in breadth at the edge of the rock,) with their windings, is scarcely equal to 1200. We know also, from those who have actually measured the height of the falls in different ways, that it is only 133 feet perpendicular.

In the principal features of Mr. Heriot's account of the Indians, we discern some inconsistency. In his preface, he says that 'they are incapable of attaining any great degree of improvement:' but at page 277 he allows that 'many of them are endowed with considerable capacity, with a lively imagination, a facility of conception, and strong powers of recollection;' and in page 352 he thus expresses himself:

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'Their imagination is powerful and just. It is sufficient for them to have been once in a place, to form a correct idea of it, which appears never to be effaced. They traverse, without deviating from their course, the vast and unfrequented forests. In the most cloudy and obscure weather, they will for many days follow the course of the sun, without being misled; the most perfect quadrant cannot give more certain information of the course of this luminary, than they are able to do by looking at the heavens. They seem to be born with a talent, which is neither the result of experience nor observation. Children, when they depart from their village to perform their first journey, preserve the same undeviating course as they who have repeatedly traversed the whole country.'

We may also refer to page 489 for similar acknowlegements of their capacity. His representation of the Indian children is certainly exaggerated: but it is well known by those who have had much intercourse with the Indians, that they naturally enjoy as much intellect and ability as other men. In describing their mode of computing time, however, (see page 482) he seems to be sufficiently correct.

Had Mr. Heriot pointed out the political and commercial relations between the Canadas and our other North American Colonies,—the positions best calculated for commanding and keeping open the communications between them, and for enabling them to afford assistance and protection to one another when attacked,—the number of men capable of bearing arms, which each could muster for the purposes of mutual defence,—the articles which each could supply for the use of our own West India Islands,—their capability in conjunction of supplying those islands with as much fish, lumber, flour, &c. as they require, if only furnished regularly, or annually at stated times, with sufficient convoys to protect their vessels;—had he described the various kinds of timber fit for ship-building, the different species of pines, (some of which have been found by actual experiments to be stronger than those of Riga,) with the dimensions of the masts, yards, and bowsprits into which they are capable of being wrought or trimmed,—the naval stores with which they could supply this country, if our intercourse with the Baltic should happen to be interrupted, &c. &c.—he would have rendered his publication very useful and interesting. These are objects which demand the most serious attention of government itself; and they are of infinitely more importance than either representations of wild romantic scenery, or dissertations on fanciful analogies between the customs of the Indian tribes in America, and those of the antient inhabitants of the other hemisphere.

In so large a volume as that which is now before us, a great variety of matter must occur to which it is impracticable for

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us specifically to attend; and, as we have already remarked, it will furnish much amusement to the general reader: but it has been our duty to endeavour to shew that on certain points its statements are not entirely accurate, and that in several others, of much weight and importance, it is very defective.—At the commencement, some account of the Azores, and of Newfoundland, with its fishery, is presented to us; and a vocabulary of the Algonquin tongue is given at the end. Glen.

ART. X. *Oriental Field Sports;* being a complete, detailed, and accurate Description of the Wild Sports of the East; and exhibiting in a novel and interesting Manner, the Natural History of the Elephant, the Rhinoceros, the Tiger, the Leopard, the Bear, the Deer, the Buffalo, the Wolf, the Wild Hog, the Jackall, the Wild Dog, the Civet, and other undomesticated Animals: as likewise the different Species of Feathered Game, Fishes, and Serpents. The whole interspersed with a Variety of original, authentic, and curious Anecdotes, which render the Work replete with Information and Amusement. The Scenery gives a faithful Representation of that picturesque Country, together with the Manners and Customs both of the native and European Inhabitants. The Narrative is divided into forty Heads, forming collectively a complete Work, but so arranged that each Part is a Detail of one of the Forty Coloured Engravings with which the Publication is embellished The whole taken from the Manuscript and Designs of Captain Thomas Williamson, who served upwards of twenty Years in Bengal; the Drawings, by Samuel Howett, made uniform in Size, and engraved by the first Artists, under the Direction of Edward Orme. Imperial Folio. 21l. Boards. Orme, Bond Street. 1807.

MUCH entertainment for the eye, and much information for the mind, will be found in this very splendid volume: but when we advert to its price, we are not a little surprized that the author should expect 'an extensive circulation.' Twenty guineas may be a trifle in a Nabob's pocket: but Nabobs are not numerous in England; and we should suppose that the sale of such a work as this cannot be very widely diffused. The wealthy patrons of the arts, however, will no doubt encourage so magnificent an undertaking, and will enrich their Museums with these Asiatic Landscapes; which, we are assured, are faithfully delineated from nature, and are calculated to furnish an accurate idea of the country of the East. The accounts given in the letter press are either the result of personal information, or are copied from descriptions of undoubted veracity. Fearful of being suspected of apocryphal relations, the author assures us that, so far from sinning on

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the side of exaggeration, he has 'kept *within* the limits of reality, not venturing, on many occasions, to amplify to the extent which would have been warranted by truth.'

'I am aware, (continues he) that many things by no means wonderful or uncommon in one country, are upheld to ridicule in another, as being monstrous and absurd! Thus when the sailor boy related to his father and mother, that the flying fishes used to drop on board the ship; they silenced him with a severe rebuke, for attempting to impose on them with so palpable a falsehood: but when Jack, altering his tone to make friends with the old folks, said that in weighing their anchor, while up the Red Sea, a large carriage wheel, of solid gold and studded with diamonds, was found hanging to one of its flukes, they acknowleged his fiction as a truth; observing that Pharaoh and his host were drowned there, and that no doubt it was one of the wheels of his Majesty's chariot.'

Appeal is made to gentlemen who have resided in India, especially in Bengal, for evidence of the author's accuracy: but he begs leave to except a certain description of them, who are called 'Calcutta cocknies,' and who perhaps are as ignorant of Oriental as the London cocknies are of European Field Sports.

To the first plate, intitled, '*Going out in a Morning*,' is subjoined an account of an Eastern Hunting Establishment; which, as may be supposed, is very unlike every thing of the kind in our own country.—The sport with which we are first presented (the subject of plate 2.) consists of '*Beating Sugar-Canes for a wild Hog*,' an animal not to be compared with tame swine. It is stated by the author that

'Those unacquainted with the vigour and speed of the jungle hog, will be surprised to learn that it requires a good horse to keep near a moderate sized hog, not rendered tardy by too long voluptuousness among corn or canes; and that it is by no means uncommon to see, what is considered but a moderate sized animal overthrow many horses, with their riders, in succession!—When they are low in flesh, which is the case when they are obliged to seek their food at a distance, and get confirmed in good wind, they seem rather to fly than to run.—I recollect being one of four, well mounted, who were completely distanced in a chase of about three miles.'

At the end of this article, we read that 'Porcupines are often found in beating canes for hogs: they are easily speared: the flesh of the young ones is very good, and somewhat similar to pork or veal. With respect to shooting their quills, it is merely fabulous; but many horses will not approach them, when running, by reason of a peculiar rattling of their quills.'

After the remark which has been made on the nature of the wild hog, we can easily credit an observation in the

letter-press affixed to plate 3. *on the chase of this animal*, that 'no diversion requires more coolness and judgment than hog hunting.' The spear employed on this occasion is described, as well as the kind of dogs most proper for this sport.

We turn next to the interesting representation (Plate 4.) of '*Hunters coming by surprise on a Tigress and her Cubs*;' an occurence which, we should think, must effectually damp the pleasure of the chase. An incident of this sort, which happened to a party of which the author was one, is related; the affright of the horses is particularly described; and it was scarcely necessary to add that, 'when a tyger is roused, it requires some presence of mind, as well as a firm seat, to prevent mischief.' Here no accident took place, but at other times the rencontre has been fatal; and we are informed that the scratches made by the claws of the tiger are in most cases mortal.

Respecting this formidable animal, the following particulars are detailed:

'The opinion entertained that a tiger will not at any time approach fire, is carried much too far; it is true that they are extremely averse to it; but when hungry, nothing will deter them from their object. The posts throughout India travel on foot, one man carrying the mail over his shoulder, and accompanied at night, as also through all suspicious places in the day time, by one or more men with small drums, and eventually a *teereudaur* or archer. Yet this precaution does not suffice to intimidate the ravenous animal during the day, however great his antipathy to noise; any more than two strong flambeaus which the postman has at night. I recollect an instance of a tiger occupying a spot in Goomeah pass for near a fortnight, during which time he daily carried away a man; generally one of the *dawk*, or postmen. At one time he was disappointed of his meal, as he by mistake carried off the leathern bag instead of its bearer; but the following night he seized one of the torchmen, and soon disappeared with him.'

By an anecdote which succeeds, we are led to infer that the human inhabitants are at times scarcely less ferocious than the savage animals; since they will murder with as little compunction, though they do not make a meal of the carcase.

Plates 5, 6, and 7, are intitled '*The Hog at Bay*,'—'*the Dead Hog*,'—and '*the Return from Hog Hunting*.' Four plates (8. 9. 10. 11.) are devoted to the Elephant, which 'may be said to possess the energy of the horse, the sagacity of the dog, and a large portion of the monkey's cunning.' The drawings represent, '*Driving Elephants into a Keddah*,'—'*Decoy Elephants catching a Male*,'—'*Decoy Elephants leaving the Male fastened to a tree*,'—and '*A Rhinoceros hunted by Elephants*.' The

Keddah is a strong inclosure or trap into which herds of wild elephants are driven, and in which they are kept till they become tame. Of the other mode of securing these animals by means of *Koomkies*, or females who voluntarily assist in decoying the males, a full account is given. Numerous anecdotes attest the tractability of the Elephant: but every reader will join with the present writer in opinion that the Rhinoceros is 'an animal by no means fit to be made *a pet.*'

The Tiger is the subject of eleven plates, (from No. 12. to 22. inclusive) the titles of which are—'*A tiger prowling through a village*'—'*Shooting a tiger from a platform*'—'*A tiger seizing a bullock in a Pass*'—*Driving a tiger out of a jungle*'—'*Chasing a tiger across a river*'—'*The tiger at bay*—'*A tiger springing upon an elephant*'—'*The dead tiger*'—'*Shooters coming by surprise on a tiger*'—'*A tiger hunted by wild dogs*'—'*A tiger killed by a poisoned arrow.*'

When we advert to the desolating ravages of this ferocious beast, we read with pleasure of the means taken for his extirpation. We were therefore gratified by learning from this work that 'of such importance has the search for tigers, and their consequent destruction, proved in some parts of Bengal, that large tracts of country in a manner depopulated by their ravages, or by the apprehensions to which the proximity of such a scourge naturally must give birth, have by persevering exertion been freed from their devastations; and in lieu of being overrun with long grass and brambles, have become remarkable for the state of cultivation to which they have been brought.'

Cossimbazar Island is reported to have been nearly cleared of this animal by an athletic German, six feet two inches high, named Paul; who, leaving "hog-hunting to boys," as he expressed himself, delighted in encountering the tiger, and 'would set off thirty or forty miles, with as many elephants, on hearing of a tiger having committed depredations.'

It is well known that this animal's fore-paw is the invariable engine of destruction; and that by the weight and force of this limb, bullocks and buffaloes are stunned, and even the bones of the skull crushed. 'I have seen (says the author) many men and oxen that have been killed by tigers, in most of which no mark of a claw could be seen.'

In tiger-hunting, a number of well-sized and well-trained elephants are necessary; and the mode in which these ponderous creatures are employed in this diversion may be seen in the view of a tiger driven out of a jungle.

The plate of the dead tiger represents him transfixed by the tusks of an elephant; and we are told that

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'The common method of training an elephant to attack tigers is with a stuffed skin, which being laid in his way, as he proceeds through a grass jungle, at first usually excites some alarm; but the elephant speedily becomes reconciled to the object, and, after a few trials, may be brought not only to view it with indifference, but to put his foot on the supposed carcase, rolling it backwards and forwards, as it were for amusement, and occasionally bearing his whole weight thereon. When sufficiently reconciled to the complexion and feel of the fictitious enemy, the elephant is taught to receive it on his teeth, when thrown towards his head by one or two men. After this he is made to kneel, and press his teeth through the stuffing, so as to fix it to the ground. During all these parts of the tuition, the *mohout*, or driver, uses every soothing means, caressing the elephant, and supplying him liberally with such dainties, as he seems to prefer: thus not only rendering him sensible of the advantages attendant on his acquiescence and docility of disposition, but creating a regard for his keeper, which in the sequel is often found to contribute much to his safety.'

It is added, however, that this process will not always succeed.

A caution is given to the oriental shooter to avoid those covers which, in the sporting term, appear "rather tigerish;" and as a general direction, it is remarked that, 'wherever peacocks and spotted deer abound, the tiger will generally be a visitor; and that the borders of jungles containing such game are highly dangerous,' as the writer proceeds to evince on his own experience: but the incident is too long to be transcribed.

Captain Williamson, for we apprehend that he must be considered as the author who is speaking, supposes that some persons who have passed a considerable part of their lives in Bengal will question the fact of tigers being hunted by wild dogs: but he pledges himself to the accuracy of the report, and observes that gentlemen who have been resident on the Western frontiers, from *Midnapore* to *Chamar*, will acknowlege the validity of his assertion. The *Dhole*, or wild dog, employed in this chase, is about the size of a small greyhound, having a brilliant eye, with a slender, deep-chested body, and of a rich bay colour. He runs mute, excepting that now and then he utters a whimpering kind of note, similar to that which is expressed by a dog in the moment of anxiety. Notwithstanding the immense powers and activity of tigers, it is asserted that not even the largest and fiercest of them can hold out against the *dholes*. We are even informed of one instance in which a single dog belonging to the author sprang at a tiger; and of another in which 'five or six spaniels did not hesitate to attack a tiger which they accidentally encoun-

tered, and though one or two felt the force of his paws, the others so completely annoyed him, and remained staunch, as to be the means of his destruction.'

As a finale to the chapters which follow in sequence on the tiger, we are told that

'It is usual to place a small *white* triangular flag (in the plate, the flag is *red*,) fixed to a bamboo staff, of ten or twelve feet long, at the place where a tiger has destroyed a man. It is common for the passengers, also, each to throw a stone, or brick, near the spot, so that, in the course of a little time, a pile equal to a good waggon load is collected.—The sight of the flags and piles of stones imparts a certain melancholy, not altogether devoid of apprehension.'

The next plate (No. 23.) represents '*Shooting a Leopard in a Tree.*' This animal has been known to ascend trees when he is pursued, for which reason he is called, in most parts of India, *Lackree baug*, or the Tree-tiger. In his dispositions and habits, he is reported to be more similar to the cat than even the royal tiger; and to be more shy, subtle, and ravenous than any other of the feline species. A singular anecdote of an encounter between a British officer and a leopard is related at p. 90.

To the Buffalo two plates are assigned, (24. and 25.) intitled '*Exhibition of a Battle between a Buffalo and a Tiger,*' and '*Hunting an old Buffalo.*' In illustration of these representations, the author informs us that 'the wild buffalo is so very fierce that he will sometimes attack a groupe of elephants; and that there cannot be a more menacing object than a single wild buffalo, disturbed from wallowing in the mud.' A species of amphitheatric exhibition is sometimes given by the Nabobs, in which a tiger and a buffalo are the *dramatis personæ*; who, being turned into a strong wooden inclosure built for the occasion, engage in bloody fight for the *amusement* of numerous spectators, arranged under an elegant awning, on an elevated stage, and enjoying the spectacle without being endangered. The nature of the contest is thus described:

'Persons unacquainted with the true character of the tiger would expect to see him attack the buffalo as soon as he might enter the area. But no: as soon as the buffalo makes his appearance, the tiger, which, perhaps, till then does not betray any marked apprehension, or probably seems to menace the spectators, swelling his fur, and shewing his teeth, or occasionally snarling and lashing his sides with his tail, all at once sinks into the most contemptible despondency. He sneaks along under the palisade, crouching and turning on his back to avoid the buffalo's charge. He tries every device his situation will admit, and often suffers himself to be gored, or to be lifted from his pusillanimous lurking by the buffalo's horn, before he can be induced to stand on his defence. When, however, he does, on such occa-

sions,

sions, summon up courage to oppose the assailant, he displays wonderful vigor and activity! His claws are distended, and wherever they touch, they fail not to draw streams of blood; actuating the buffalo to the most desperate efforts, but which are not of long duration. The immense strength of the tiger lays (lies) in his forearm, and would prove fatal to the buffalo if there were opportunity given for a blow to take proper effect. The buffalo, being on his guard, avoids too close an engagement, but ever keeping a front to his opponent, rushes towards him with his whole force, and recedes with surprising celerity as soon as the tiger shews his intention to strike. Sometimes the tiger will follow, and make a desperate spring; which, however, the buffalo either avoids by rapidly shifting his ground, or, at the same moment darting forwards, meets the tiger with his horns. There are instances, that on such occasions, the tiger has sprung almost over the buffalo's back, causing the combatants to change places, and affording to the buffalo an excellent chance of transfixing the tiger before he could recover from the fall invariably attendant on such a circumstance.'

From this minute account, the reader may collect the nature and the issue of the contest: the buffalo is generally the victory —and in hunting, the buffalo at bay must be a very formidable animal.

Plates 26. and 27. represent, '*Peacock shooting*,' and '*Shooting at the edge of a jungle*;' and in the illustrative letter-press, we read that in the *Jungleterry* district 'whole woods are covered with the beautiful plumage of pea-fowls, to which the rising sun imparts additional brilliancy;' that during the cold season, geese, ducks, teal, wigeons, &c. are often found in such numbers as to cover the surface; and that partridges of various kinds, quails, florikens (a species of bustard), snipes, (but few woodcocks,) wild pigeons, ortolans, hares, &c. are abundant in India.

Bruin forms the subject of plates 28. and 29. the titles of which are '*Driving a Bear out of sugar canes*,' and '*Death of the Bear*.' Sceptics on the subject of the existence of bears in India will have their doubts removed by this publication; in which the fact is ascertained, and the distinguishing properties of the Bengal bear are described. He is represented to be the most cruel, most fierce, and most implacable of animals.

In the next plate (No. 30.) is delineated the '*Hunting of a Kuttauss or civet*,' an animal which is 'little known to Europeans, though such profuse encomiums are lavished on its alleged perfumes. The fact is that, like many other scents which may be too strong to please, the *kuttauss* is really offensive, and absolutely sickens both man and beast. It has a rank smell, somewhat like musk, and so powerful as to occasion

such dogs as mouth it to vomit.—It is the most obnoxious of all the wild tribes known in India.'

The remainder of the plates (from No. 31. to 40. inclusive) represent '*Hunting Jackalls*'—'*Chase of a Wolf*'—'*The common wolf trap*'—'*Smoking wolves from their earths*'—'*The Ganges breaking its banks, with fishing,*' &c.—'*Killing game in boats*'—'*Dooreahs or dog-keepers leading out dogs*'—'*Syces or grooms leading out horses*'—'*Hunting a hog-deer*'—'*The hog-deer at bay.*'—In the explanations affixed to these, and indeed to all the other views, various matters of curious and interesting information are introduced, which are not indicated by the titles, as snakes, aligators, &c. and which it has been impossible for us even cursorily to notice: but, from the extracts which we have made, our readers may perceive that the typography constitutes a valuable part of this performance; though the language is not always correct, and though in one place (p. 14.) the author has been guilty of an Irish blunder, by informing us that the only instance of a man being killed in hunting by a tiger was a man killed by a *leopard*.

Of the extreme venom of the snake, the following short passage will give a tolerable idea:

'Persons working in fields are often bitten, and as no puncture in general appears, the poor fellows are apt to attribute the uneasiness first felt, to the prickings of thorns, thistles, &c. A few minutes, however, never fail to exhibit the real state of the case; the unfortunate victim becoming sick, with cold sweats and stupor, and gradually subsiding, perhaps occasionally convulsed, into the arms of death! Few survive more than half an hour; and many die within five minutes.'

A pure preparation of *eau de luce*, taken in the proportion of a tea-spoonful to a wine-glass of water, and repeated two or three times, is mentioned as an antidote. The *eau de luce* is said to prevent the stagnation of the blood. If this be a fact, it is very important, and ought to be known to all our countrymen who visit the East; especially as we cannot obtain the secret of resisting this poison, said to be possessed by the native snake-catchers: for we are told that the *cobra* or *covra capella*, one of the most venomous of all the snake-tribe, is not confined to the fields, but insinuates itself into the habitations of man, getting into the thatch, and under furniture. 'I once (says the author) was dining with a friend, when our attention was suddenly arrested by a *covra capella* and a rat falling upon one of the dishes on the table. I know not which of the party were first out of the room.' He might fairly have added, that gentlemen ought to be liberally remunerated for residing in a country, in which they are continually liable to such interruptions.

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While the plates represent the subjects to which they more immediately relate, we are assured that the scenery, foliage, &c. of the country, are also very faithfully delineated. They are taken from accurate drawings, and are beautifully coloured, constituting a series of engravings which all who view them must wish to possess. Handsomely framed, they would make an appropriate decoration of an apartment fitted up in the Asiatic style. The size of each plate is 18 inches by 13; and the pages of the volume measure 24 inches by 19. Moy.

MONTHLY CATALOGUE,

For NOVEMBER, 1807.

RELIGIOUS.

Art. 11. *The Causes of the Increase of Methodism and Dissention*, and of the Popularity of what is called Evangelical Preaching, and the Means of obviating them, considered in a Sermon preached at the Visitation of the Reverend the Archdeacon of Leicester, held at Melton Mowbray, June 20, 1805; and subjoined Appendixes; in which is contained the Substance of a Sermon preached at Melton Mowbray, June 5, 1806, at the Visitation of the Right Rev. the Lord Bishop of Lincoln, on the Improvement and Extension of Popular Education; to which is added a Postscript, containing Remarks on Mr. Whitbread's Bill for promoting and encouraging *of* Industry among the labouring Classes of the Community, and for the Relief and Regulation of the necessitous and criminal Poor. By Robert Acklom Ingram, B.D., Rector of Segrave, Leicestershire. 8vo. pp. 133. 4s. Hatchard. 1807.

We have not placed this pamphlet in the class of Sermons, because the discourse which is first announced in the title occupies a very inconsiderable portion of it, and serves only as a suitable corridor to the apartments into which the edifice is divided. After some sensible and liberal remarks on the doctrines of the Established Church, and on the general conduct and mode of preaching of the Clergy, Mr. Ingram proceeds in the Appendices to treat distinctly, I. Of Subscription to the Articles of the Established Church. II. Of the Causes of the Popularity of Evangelical Preaching; and of the Nature of the Evangelical Creed; inquiring whether it be Calvinistic or not. III. Of Religious Education, more particularly the Education of the Clergy. IV. Whether the Influence of the Clergy is as great as it is desirable it should be; and V. Of Mr. Whitbread's Bill.

On the first subject, the writer does not hesitate to declare that, by the general consent of the most intelligent part of the community, a considerable latitude of construction is allowed in the act of subscribing to the Articles; and that, 'on a principle of acquiescence, we may subscribe to a proposition, whose truth we would not affirm

by an oath.' To this *nice* distinction, which is inadequate to the relief of very conscientious persons, Mr. I. subjoins a doubt of the expediency of any such test as subscription imposes; and he avows his opinion that if acquiescence to a form be required, that form should include only a few particulars, expressed in general terms.

Though it is allowed that, in the common version of the Bible, an appearance of Calvinism is discoverable which may render the vulgar partial to this system, Mr. Ingram is induced, and perhaps with truth, to attribute the prevalence of it to the *extemporaneous* preaching, expounding, and praying, adopted by those who are called evangelical ministers; and, sensible of its powerful effect on the multitude of hearers, he expresses a wish that the practice of this class of preachers were more generally imitated. Reading certainly is not eloquence; and he who has the talent (or *gift*, as it is called) of public speaking has evidently the advantage of a man who merely proses over a MS. Let the Clergy look to the Senate and to the Bar.—The familiar conversation which the Evangelical Preachers solicit with their hearers on religious topics, and the awakening nature of their discourses, are considered as another cause of their success. Among the negative causes, the author mentions the apathy and supineness of the Clergy, with the cold and uninteresting nature of their discourses; and among the remedies, he prescribes a revision of the Liturgy, and a new translation and abridgment of the Bible. He adverts to every trifling circumstance which he conceives to favour Methodism, and regards the schism which it has produced in the Church as an alarming symptom. It is remarked that, if the Evangelical Creed be not completely Calvinistic, it is sufficiently so to captivate the croud, who prefer the *chance* of being *elected*, to the certain *drudgery* that virtue and good works require.

In the essay on the Education of the Clergy, the author laments that Religion is not a more prominent feature in our Universities; and he advises parents, who design their children for the clerical profession, to place them, previously to their going to College, under the care of a diligent and conscientious parochial minister: by whom serious habits and principles may be established at an early period. As the Clergy are a distinct order in the State, why were not particular colleges solely appropriated to their use, in which the strictest discipline might be maintained, and with which Lay-students would not interfere?

Though we cannot agree with Mr. I. that 'the influence of the Clergy is reduced almost to insignificance,' we think that his suggestions for increasing their respect among the common people are deserving of regard; especially that hint which refers to the confidential intercourse that ought to subsist between a minister and his parishioners. Perhaps the funds for the support of the poor would be more carefully managed than they now are, if they were entrusted to the care of the Clergy: but this measure would probably not be relished. We cannot, however, dispute the concluding position, that the more works of beneficence the Clergy are enabled to perform among their parishioners, the greater will be their general influence.

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The remarks on Mr. Whitbread's Bill shew that Mr. Ingram does not entirely coincide with the plans proposed in it for the amelioration of the condition of the Poor; yet he so far approves of its general tendency, as to hope that its predominant objects will shortly become parts of the national code of laws relative to this subject. Mo-y.

Art. 12. *Remarks on the Alliance between Church and State;* and *on the Test Laws.* By the Rev. Richard King, M.A., formerly Fellow of New College, Oxford. 8vo. 2s. Booth, 1807.

This pamphlet professes to contain the substance of Dr. Warburton's celebrated work, "*The Alliance between Church and State,*" but is there not a glaring impropriety in the very title, and does not the argument involve a sophism? Are these two bodies in that condition of independence, which can justify us in speaking of their *alliance?* Is not the *Church,* in the general acceptation of the term, an integral part of the civil state; and are not its Bishops as much the servants of the Crown as the Judges, or the Generals of the Army? Where, then, are those distinct powers for which writers on this subject contend; and by the mutual compact between which it is so managed that Religion does not controul the State, nor the State controul Religion? By Religion we must here understand, not its essence, which is purely spiritual, but its external system, and more especially the Priesthood; now can it be said that these form so distinct a body that the State cannot controul them? Every wise Government must be desirous, for obvious reasons, of diffusing religious principles, and will be disposed to afford its protection to the system of public worship: but the readiness of Government to extend its aid to the Ministers of Religion, and their equal readiness to accept of this aid, will not form an *alliance.* Wherever an endowed Establishment occurs, the religious corporation immediately emanates from the civil government, and constitutes as much a component part of it as any other of its institutions; and the term *Alliance* is in this case very incorrectly applied. We are not here disputing the policy of Religious Establishments, but are endeavouring to shew that the connection which subsists between them and Civil Government is not of the nature of a league or convention formed between independent powers. If, however, the terms employed be unappropriate, the argument built on them must, to a certain extent, be erroneous. Mr. King speaks of the Church as having given up her independence to the State, for which condescension we are told she is admitted to a seat in the legislature: but do we admit allies to a seat in the legislature? Is not this very circumstance a proof of the fallacy of the position for which this writer contends, especially when he adds that the Bishops are not the representatives of the Clergy? Able Politicians will always be desirous of arranging the machine of Government so as to make the Ministers of Religion act in concert with the civil Magistrate; and no good subject can wish them to be at variance: but it is possible that more provisions may be made for securing this object than necessity requires; and perhaps the

the Test Laws *, when duly weighed, will be found to be of this description, though Mr. King would defend them as indispensible parts of the general system. In his argument, frequent notice is taken of Pagan institutions: but he does not refer us to the account which our Saviour gives of the nature of his religion, and to the conduct which he pursued with reference to the civil power; for thus, we suspect, the author would have greatly embarrased his reasoning. Though, however, Mr. King is strenuous in behalf of Establishments, he professes himself to be perfectly liberal and tolerant. Mo-y.

Art. 13. *Two Dissertations*, addressed to a Friend, and recommended to the Perusal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman. Crown 8vo. pp. 139. 3s. Boards. Bickerstaff. 1807.

Let the Champions of our Church be roused, and make use of all the weapons which the Gospel allows in resisting every part of the system of Popery that is irrational and antichristian. We have no objection to see learning, argument, zeal, and even wit, employed by Protestants against Papists, and by Papists against Protestants: but to both parties we recommend liberality, and can allow to neither the aid of persecution in any shape or degree. Shall we avail ourselves of torture, proscriptions, and civil disqualifications, to prop up our religion, because the Church of Rome formerly had recourse to these disgraceful expedients? To intimate that our faith requires any such support is to defame it with the cruelest libel: but who that is acquainted with the history of Protestantism will venture on such an assertion? Did not our Church erect herself on the principles of free inquiry; does she not invite all to search the Sacred Scriptures; and is not her language, "Be ye followers of me only as I am a follower of Christ?" Where, then, if we are consistent with ourselves, can be the ground of our fears from Popery?

The absurd legends, the fictitious miracles, and the abominable artifices of the Church of Rome are objects of ridicule; and the author of the present volume, in his first Dissertation, justly exposes the wicked practices by which this Church succeeded for a long period in upholding her usurped power: but this age of enervating superstition and credulity is past; and the more repugnant her doctrines are to reason and the New Testament, the less prospect she has of success, and the less apprehension must we entertain of her making proselytes. Can it, then, be fairly asserted that, by granting to Papists the same civil privileges which are enjoyed by other subjects, we afford them advantages which must be fatal to Protestantism? The picture which this writer draws of the doctrines and practices of the Church of Rome is well employed as an argument

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* It is ludicrous to call William Penn's regulation, requiring an acknowlegement of the existence of a Creator, a *Test Law*; for a regulation to which no Christian could object could exclude no Sectary from the Government, and therefore could never be felt as a grievance.

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to prevent converts; and inversely to the strength of the reasoning must be the necessity of any secular aid.

The author, however, speaks of the increase of Popery in his neighbourhood: but he does not tell us where this neighbourhood is; and he pays no very high compliment to his countrymen, when he says that he 'entertains the most serious apprehensions of its progress through the whole empire.' It is contended that 'the spirit of the catholic religion is deeply impregnated with the spirit of rancorous cruelty and sanguinary persecution;' but, allowing the fact, she is not now more formidable to her adversaries for not having imbibed the principle of toleration. Let us endeavour to teach her this Christian temper.

The Church of England is certainly superior to the Church of Rome: but when this clergyman asserts that 'our liturgy, ordination, and offices were not derived from the authority of parliament,' he directly contradicts the late Bishop of St. Asaph, who declared in his last Charge that "the Book of Common Prayer was one long Act of Parliament"; and to maintain that 'the compilers of our liturgy acted by virtue of authority derived from Christ' is a direct admission of the authority of the Church of Rome, and even of the authority of Dissenting Ordination; for if those who were ordained by Romish priests preserved the power of ordaining others to the priesthood, after they had separated themselves from the Catholic communion, the Clergy ejected by the Act of Uniformity had the same right of ordaining to the priestly office in the new church, and of its clergy boasting a regular succession from the Apostles. We deem it wiser, however, to abandon all such claims, and to rest contented with proving the accordance of the genuine principles of Protestantism with those that are laid down in the Gospel; and when on this rock we build our Church, the equal participation of civil power by all the members of the community will not endanger it.

Art. 14. *The Anti-Satisfactionist*; or the Salvation of Sinners by the Free Grace of God: being an Attempt to explode the Protestant, as well as Popish, notion of Salvation by Human Merit, and to promote the primitive Christian Doctrine of the Sufficiency of Divine Mercy for all who are penitent. In three Parts. By Richard Wright. 8vo. pp. 412. 6s. Boards. Vidler, &c.

All those who precisely weigh the meaning of words must necessarily object to the *broad* doctrine of Satisfaction, as it has been stated by many orthodox divines. If their representation be taken in its utmost and unqualified extent, it will destroy at once both the mercy of God and the obligation of men to the practice of virtue: for it may be said that if the Deity received a full equivalent for the sin of the whole world, the idea of Grace is excluded on his part, and he can have no claim to future obedience. Mr. Wright therefore has laboured with all his power to explode the tenet, as it is usually explained, and to substitute in its room that which he considers as the Scripture doctrine of Atonement; consisting neither in the transfer of guilt to innocence, nor in that of innocence to guilt. To

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evince the necessity of a serious and mature reconsideration of this very important subject, the author shews, by a long list of quotations, the unscriptural and unguarded expressions which have been employed in exhibiting the doctrine; expressions which, we should suppose, even the most orthodox of the present day will scarcely be inclined to tolerate. Luther makes God say of Christ, "I see no sin else but in him;"—Calvin says that "the burden of damnation from which we are delivered was laid on Christ;"—Flavel, that "Divine Justice abated Christ not one degree of the wrath he had to bear; but resolved *to fetch its pennyworths* out of his blood;"—Isaac Ambrose, that "God the Father is here brought in as drawing and whetting his sword, and calling upon it to do execution against Jesus Christ;"—Bunyan, that "God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact from him, that it would never let him alone, until it had accused him, and condemned him, executed him, and screwed his very heart's blood out of his precious heart and side;"—and Stockwell, that "in a strict and proper sense, the infinite God doth not *forgive* sin, for it is readily granted by all who are *sound in the faith*, that Jesus Christ has given *full* satisfaction to Divine Justice for *all* sin, and hath *fully* paid the debts of his Church."

After the perusal of these extracts, (and many more of the same kind are adduced by Mr. Wright,) it must be conceded that the old orthodox writers often spoke *unadvisedly*, on the subject of Redemption by Christ; and that, if this author only prevails on his opponents to employ language less gross and more consonant with that of Scripture, he will not have written in vain. He is not, however, satisfied with leaving it to the good sense of his readers to discover the inadmissibility of the above accounts of the doctrine of Atonement, but subjoins a very long and laborious refutation, which we have not space for detailing.

The work concludes with the author's views of the nature and design of the death of Christ, and of the connection of his death with the dispensation of the Gospel and the salvation of men. In these chapters, Mr. Wright, as an Unitarian, contends for the proper humanity of Christ: but, at the same time, he pronounces him to have been 'the most perfect image of God, in his teaching, spirit, and conduct, of any person that ever appeared among the sons of men, and hence is called the Son, the only begotten or best-beloved Son of God.' This divinely commissioned and attested person, he proclaims to be 'the king of martyrs'; representing the design of his death to have been 'to seal the truth of God, to confirm the divine promises, to make plain the doctrine of immortality, to complete the ministration of righteousness, and to prepare him by his perfect obedience for being rewarded with all power in heaven and in earth.' When the nature of the gospel is considered, the death of Christ, it is urged, stands intimately connected with that dispensation; as by it 'all his doctrines were strikingly exemplified, as hereby he *received power to extend the mission of his Apostles to all nations*, and as 'a reward of his sufferings had the whole ministration of the dispensation lodged in his hands.' For these reasons, the salva-

tion of men is ascribed to the death of Christ, not abstractedly, but in connection with the various other important circumstances of the gospel dispensation.

These views will not be generally acceptable: but they are certainly less clogged with difficulties than the popular doctrine. Though it is not very probable that Mr. Wright's arguments should subvert a favourite article of faith, it is our duty to report that he has treated the subject in a masterly manner, and has displayed a manly fortitude in asserting what he thinks to be Gospel Truth. Mo-y.

Art. 15. *An Examination of the Passages contained in the Gospels,* and other Books of the New Testament, respecting the Person of Jesus: with Observations arising from them. By J. Smith, Gentleman. 8vo. pp. 144. 3s. 6d. Sewed. Johnson. 1807.

So far are we from thinking that any apology is required from sensible lay gentlemen when they publish their opinions on religious subjects, that we are inclined to encourage their speculations and inquiries; especially when they are conducted in a liberal and dispassionate manner. Theologians by profession are often suspected of writing under the power of strong prejudices, and of being biassed by certain systematic influences, from which common christians must in a great measure be exempted. At any rate, it is desirable to receive the sentiments of those who are actuated by the pure spirit of free inquiry, and who are not pledged, by a sense of honor or conscience, to the support of any system of faith. Mr. * *Smith* appears to be a writer of this kind. He examines with diligence, states evidence with fairness, reasons without vehemence, and offers his opinions without dogmatism. By no means wishing to protrude his own convictions, he would if possible keep them in the back ground: but this, from the very nature of the inquiry, was impossible. His work, he tells us, owed its existence to Dr. Huntingford's "Thoughts on the Trinity:" but we soon perceive that the Bishop and the Layman are at variance; and that, though the latter approves of a National Establishment, he does not relish our National Creed. We must do him the justice to say that his examination of the passages in the N. T., relative to the person of Jesus, is neatly, and as far as we can judge, impartially conducted: but we would leave his readers to determine whether the conclusions, which he draws from his premises, are obvious and irresistible.

The great *datum* in these pages is that, in the preaching of Christ as recorded in the gospels, the doctrines of Christ must be sought; and that the Apostles, being only witnesses and teachers of the faith, had no authority to add any thing to the doctrine of their Master. On this ground, the writer first distinctly and regularly examines those passages in each of the Gospels in which Christ speaks of himself, and recapitulates or sums up the evidence. He next proceeds

* Anonymus writers do not now always employ the signatures of Philo, Crito, &c. but conceal their real names under such as bear the semblance of reality. Such, we have heard, is the case with *John Smith, Gentleman.*

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to those parts in the Acts and Epistles which relate to the person of Jesus. The passages which are supposed to favour the Arian and Trinitarian hypotheses are adduced and examined, but the result is not in their favour. The author freely owns his inability to derive either of these systems from the testimony before him; and in the 'Incidental Thoughts,' with which the pamphlet closes, he expresses, under various heads, his dissatisfaction with those opinions which are termed orthodox. Under the article Atonement, he asks; 'If it be necessary that the justice of God must be satisfied before any sin can be pardoned; and if Christ be God as well as the Father; whether the justice of Christ ought not to have been satisfied in the first place?' Respecting the Holy Ghost, he observes that 'there is no example in Scripture of prayer to the Holy Ghost or Holy Spirit; and in St. Paul's Epistles, which commonly begin with devout wishes of blessings from God and from the Lord Jesus Christ, the Holy Spirit is never named at all.' In the conclusion, he remarks that 'four hundred and forty-one passages are to be found in scripture, wherein God the Father is styled the one or only God;' and his faith is stated in these words: 'I believe that there is but *one only God*; that his spirit is not a substance distinct from *Him*; and that Jesus Christ to whom *divinity was very intimately united*, is his son, in virtue of that union.'

We have thus exhibited, in as succinct a manner as was practicable, the object and complexion of this publication. The writer appears to be a man of talents and sagacity; and on the side of the question which he has taken, he has produced a work that is better calculated to impress the general reader than most other controversial treatises.

A time will no doubt come when the religion of Jesus will prevail in all its purity: but we cannot think with this author and some other writers, that this object will be accomplished before the close of the existing century, 'and that the present wars and confusion of nations may be considered as the last which have been predicted.' Such an observation is more fanciful than judicious, and does not seem to belong to an inquiry which professes to rest its conclusions on the strongest evidence.

May

MILITARY AFFAIRS.

Art. 16. *A Narrative of the Operations of a small British Force under the Command of Brigadier-General Sir Samuel Auchmuty*, employed in the Reduction of Monte Video on the River Plate, A. D. 1807. By a Field-Officer on the Staff. Illustrated with a Plan of the Operations. 4to. pp. 60. 5s. Boards. Stockdale, jun.

The writer of this narrative says that he has been induced to publish it 'for the gratification of those gallant and excellent officers, who served during the splendid, though short campaign, against Monte Video; and in order to supply the want of detail in Sir Samuel Auchmuty's official dispatch, by commemorating the conduct and recording the *merit* and *exertions* of individuals as a *tribute to worth* and an *example to posterity*.'

In page 13. he observes that 'the experienced officer, who is acquainted with the laborious duties of a *siege*; who understands the

the difficulties and dangers of constructing temporary batteries, assailed by an incessant fire from a strong and extensive citadel, and by a brisk *flanking fire* from numerous gun-boats;—who is assured that we were *very ill supplied* with the requisite materials for conducting a siege;—that we were under the necessity of transporting our *twenty-four pounders* and their appendages by manual strength, a distance of two miles;—and finally, *that the enemy's force both in our front and rear was superior to that of the British*—will justly appreciate the conduct and courage of the British Navy and Army, in atchieving so arduous and honourable an undertaking.'

If we rely on the author's sketch of the peninsula of Monte Video, an exterior side of *this strong and extensive citadel* does not exceed 24 toises, which are little more than a fourth part of the exterior side that *Vauban* assigns for even the smallest citadel. In the sketch, it looks more like a small star-fort than a bastioned square: but, as the Brigadier says in his dispatch that he had a battery of six twenty-four pounders constructed within a thousand yards of the South East bastion of this citadel, in order to make a breach in it, we must suppose that it has flanks. He might as well have attempted, however, to batter it in breach at the distance of a mile; and if the section of that work be of the ordinary height, its flanks cannot remove the *dead* or unseen parts which must of consequence reign all round it, and render it almost defenceless.

We are also told that those who had seen the rock of Gibraltar asserted, that it 'is not more strongly fortified than the peninsula of Monte Video.' This seems to be an observation extravagantly hyperbolical: for we may venture to state, without the least risk of contradiction, that a six gun battery might fire for six months at the works of Gibraltar, from the distance of six hundred yards, and not make much impression on them; and had there been at the South gate of Monte Video a rampart of earth, and a good revetement or demi-revetement of masonry in front of it, with a ditch of sufficient width and depth, our people might have fired at it for the same length of time from their battery without making a practicable breach, or even much injuring it. The truth, indeed, we believe to be that the town of Monte Video is surrounded by an old rotten stone wall, running irregularly in various directions, without one proper flanking defence throughout its whole extent, and calculated only for securing the place against privateers, or any sudden or desultory attack of the natives; and that the ditch before it, where it has one, is only about four feet deep and from ten to twelve feet wide.—Whoever before thought of battering in breach at the distance of 600 yards? Vauban considered 120 toises or 240 yards as the utmost practicable distance for this purpose. It remains, then, to be inquired, why the battery was erected at such a distance. The answer is obvious, from a want of approaches; and a want of approaches was occasioned by the want of entrenching tools. The author of this memoir states (page 14.) that they were unprovided with such tools; and Sir Samuel Auchmuty expressly says that our loss during the siege was trifling, *particularly as the troops were not sheltered by approaches.* We are inclined to think that,

had they been supplied with a sufficiency of entrenching tools and ordnance stores, they would have reached within a few toises of the place in less than half the time which elapsed while they were before it; and that it would have surrendered in consequence of its very defenceless situation, before they had even completed a battery for making a breach. Through the want of these means of attack, many brave men were sacrificed, whose lives might otherwise have been saved; and it is manifest that a degree of neglect or inattention in providing necessaries for the expedition prevailed somewhere, of which the public has a right to demand the investigation.

This narrative is rather meagre, occupying only sixteen pages, the rest of the book being filled with public documents, and it is written in a loose florid style. Glen.

HORTICULTURE.

Art. 17. *A Short Treatise on several Improvements recently made in Hot-Houses:* by which from four-fifths to nine-tenths of the Fuel commonly used will be saved; Time, Labour, and Risk greatly lessened; and several other Advantages produced. And which are applicable to Hot Houses already erected, or to the Construction of new Hot-Houses. Illustrated by nine large Copper-plates. By J. Loudon, Member of the Society of Arts, &c and Designer of Rural Improvements. 8vo. pp. 271. 12s. Boards. Constable, Edinburgh; Longman and Co., London.

Hot-Houses are doubtless susceptible of considerable improvements, and the ideas suggested in this treatise will be found useful to horticulturists in this department: but without the plates we cannot afford that full view of all the author's suggestions which we could wish. It is certainly a recommendation of this treatise to general notice, that the processes which it details are applicable to hot-houses already erected; and it was altogether unnecessary to add that they may be adopted *in the construction of new hot-houses.* Mr. Loudon apologizes for the great haste in which this volume was composed; the sketches having been made and a great part of the *account* having been written at inns, where he occasionally stopped, during a journey to the west of Scotland. This confession, however, though it prepares us for imperfections, is not creditable to the author of a scientific practical treatise; the matter of which ought to have been reviewed and re-reviewed before it had been submitted to the public attention. The best recommendation of a system results from long experience; and inventors and improvers should not be hasty in announcing their discoveries to the world. We are led to expect a more finished treatise in Quarto, on *Hot-houses, Hot-wells,* &c. when Mr L. has more leisure to try '*other equally important schemes,* and to superintend the press.'

Till more light be thrown on the subject, gentlemen are required to act on the present state of knowlege; and in this treatise alterations are proposed, 1. in the *furnace* or *fuel-chamber*; 2. in the *smoke-flue*; 3. in the *air-flue*; 4. in the *inner roofing*; 5. in the *air-pump* or *bellows,* and 6. in the *ventilator.* Mr. Loudon's hints on these subjects are sensible; and the suggestions respecting what he terms

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the inner-roofing, which consists of a coarse flannel curtain, fixed on rollers at the top of the back wall, and lets down under the glass, during the night, to prevent the air of the house from coming in contact with the glass, — and also for forcing in air of a moderate temperature from the *back-sheds* by means of bellows,—and for imitating the natural breeze by the use of a ventilator, — appear to us to promise well. For the directions relative to their construction and use, as well as to those of the furnace and flues, we must refer to the work.

The experiments for ascertaining the utility of Mr. L.'s improvements were made in a very small hot-house belonging to Messrs. Dicksons and Shade, nurserymen in the vicinity of Edinburgh; and 'should any *dubicty* (a new word) arise in the mind of the reader,' on the accuracy of the statements here given, he is referred for particulars to Messrs. James or George Dickson, or 'to the lad who manages the house.' It is said that, by following the author's method, fuel and labour are saved, an equable heat is diffused, and the plants obtain superior health and luxuriance.

In the additional improvements on the modes of warming Hot-houses, the author proposes methods of heating them without having separate stoves, by taking advantage of a fire in an adjoining house or cottage, and by means of steam. Without the plates, we cannot give a full idea of his new plan for growing pine apples, of his improved pit for growing young pines, cucumbers, melons, &c. or for forcing fruits and flowers, and of his improved Peach-house.

For the benefit of country artizans, who are not accustomed to work from drawings and plans, models of wood are constructed, and advertised by the author.

Mo-y.

POETRY.

Art. 18. *The Elegies of C. Pedo Albinovanus*, a Latin Poet of the Augustan Age, with an English Version. 12mo. pp. 127. 4s. (fine paper 5s. 6d.) Longman and Co. 1807.

These *exigui elegi* have been so much overlooked even by the learned, that they may seem to require some short notice as an original publication. Their subjects are properly elegiac.—The first and longest of them is an address to Livia on the death of her son Drusus in Germany, which happened at the affecting moment when he had achieved an important victory, and was about to receive the consulate and triumphal honors from a grateful country. These circumstances are wrought up with much pathos, and the diction is in general as easy as the sentiments are natural. — The second poem is a lamentation on the death of Mæcenas, whom Pedo himself does not appear to have much regretted, since he informs his reader at the outset that he had no acquaintance with him, but composed his verses only to please one of his friends:

"*Nec mihi, Mæcenas, tecum fuit usus amici:*
Lollius hoc ergo conciliavit opus."

We doubt whether Lollius derived much satisfaction from a panegyric, of which the greater portion is occupied in detailing the luxury, extravagance, effeminacy, and amorous indulgencies of his deceased

friend. The poet, indeed, offers a defence of the statesman, by observing that Jupiter, Hercules, Bacchus, and in fact all the gods, gave full scope to the same propensities. Besides, he had a right to enjoy himself, for it was a time of peace, and the war had been successful:

"*Pax erat, hæc illos laxârunt otia cultus;*
Omnia victores, Marte sedente, decent."
"*Sic est;* victor *amet;* victor *spatietur in umbrâ;*
Victor *odoratâ dormiat inque rosâ.*"

The third elegy, intitled "*Suprema Mæcenatis verba,*" is really affecting: — but the fragment on the sailing of Germanicus on the Northern ocean was not worth printing.

We apprehend that the annexed English version will not materially contribute to revive the popularity of these long neglected productions. Denm. 1st Art.

Art. 19. *The Chimney Sweeper's Boy.* A poem. 8vo. pp. 24. 2s. Longman and Co.

The title page announces that 'the profits arising from the sale of this publication will be applied to the Society, lately instituted in Sheffield, for the purpose of improving the condition of children and others in the service of chimney sweepers, and for endeavouring to supersede the necessity of employing climbing boys.' A more benevolent or a more useful design, in proportion to its extent, was never instituted: but perhaps the grievance in question is scarcely a fit subject for poetry; and in cases of so much real and severe suffering, the feelings are more likely to be affected by a few plain facts, than by the most powerful efforts of fancy. — The poetical part of this little pamphlet is preceded by some observations in prose, which prove the author to be a sensible, humane, and religious man. Do

Art. 20. *The Village Christening,* A Poem; or Modern Christianity displayed. By John Wilson. 8vo. 1s. 6d. Richardsons.

In the same person, the poet and the couplet-maker are not always united. Mr. Wilson is displeased with the ceremonies of the Church, but he does not display a poetic indignation; and his prose, though not good, is preferable to his verse, which is hobbling and vulgar. After having described the form of Baptism, he adds,

'That this is human regeneration
Is still believed by half the nation,
The Parson *sanctifies* the *water,*
Clean or unclean's another matter,
The *Holy Ghost* if by him given,
Thanks to the *Priest* far more than heav'n,
We hope there's none that will believe,
The Parson bears it in his sleave.'

Such lines are beneath criticism. Mon.

MEDICAL, &c.

Art. 21. *Manual of Health:* or the Invalid conducted safely through the Seasons; to be continued occasionally. 12mo. pp. 419. 5s. Boards. Johnson. 1806.

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The author of this work wishes to prove that health ought to be regarded as the most desirable of all objects, and that it may, to a certain extent, be obtained by employing the proper means, and bestowing on it the proper degree of attention. In pursuance of this opinion, he gives a number of observations and directions, of rather a miscellaneous nature, and delivered in a style which would be amusing, were it not that the attempts at wit are too obvious and too frequent. We think, indeed, that his advice would have been more efficacious, had it been offered in plain unaffected language, than when tricked out in its present gay attire.

A considerable part of the volume is appropriated to the subject of sensibility; in which the author very properly attempts to mark the distinction between a perfect state of the nervous system, and that condition of over refinement, which it appears to be too much the fashion of the present day to admire and cultivate. The comparative effect produced on the two constitutions, by external impressions, is thus not unaptly characterized:

'In the nervous, at the sight of danger, we have—

'*First*, The impression on the eye.

'*Secondly*, The change in the nerves, passing between the eye and the sensorium.

'*Thirdly*, The effect produced in the sensorium; a sense of discomposure.

'*Fourthly*, Muscular movements; agitation, trembling, palpitation, or decrease or cessation of the pulsations of the heart.

'*Fifthly*, Residuary head-ache, or general discomposure for some continuance.'

'In the opposite constitution, we have again;

'*First*, The impression on the eye.

'*Secondly*, The change in the intermediate nerves, of which it will appear probable that it is different.

'*Thirdly*, The effect on the sensorium, known to be different from the consequences;—for example, in the above stated case of rendering assistance.

'*Fourthly*, Rapid action of the voluntary muscles.

'*Fifthly*, A certain pleasurable state, as a sense of satisfaction; a glow subsiding into ordinary tranquillity.'

The reader may take the following as a fair specimen of the author's talent for humor:

'I know not whether it would answer any useful purpose to have the dishes, served up at grand entertainments, labelled DIARRHOEA—CHOLERA MORBUS, and so on. Then instead of "*—do let me send you some more of this mock turtle*"—"*—another paté*"—"*Sir, some of the trifle*"—"*a few slices of cucumber*"—"*I* SHALL INSIST *upon your trying this nice melon*"—the language of hospitality would rather run in this strain—"*shall I send you a fit of the cholic*"—"*do let me help you to a little bilious vomiting and purging*"—"*Ma'am, you cannot refuse a touch of inflammation in the bowels—It may come to a tight race between your intestines and your physician. But I hope it will stop before it gets quite to the undertaker and the sexton.*"

We shall conclude with quoting the writer's judicious rules for bathing:

'CHILDREN and grown persons, affected by no particular complaint, ought to use the cold bath. They should go in dry-warm; not soon after meals. There is no better time in general than just on getting out of bed, because then the skin is usually dry and warm.

'Take but a single dip.

'Desist if it be followed by coldness, languor, head-ache.

'When indisposed, do not rush unadvised into cold water. No article of the materia medica requires greater skill to administer.

'Unless you disregard the expense and find pleasure in a new scene, prepare your tepid, saline, and other baths at home. As baths, they will answer the purpose as well as any other.

'The tepid bath is from 94° to 98°.

'Do not stay in till it produce languor at the time or afterwards.

'Tepid bathing creates feverishness in weak sensitive constitutions, after a full meal.

'Used near bed time, it will create perspiration.

'No additional covering is required after the tepid bath. Avoid overheating and chilling yourself.' Bos.

Art. 22. *A Letter to the Right Hon. Spencer Percival*, Chancellor of the Exchequer, &c. &c. on the Expediency and Propriety of regulating by Parliamentary Authority the Practice of Variolous Inoculation, with a View to the Extermination of the Small Pox. 8vo. 1s. Hatchard.

We have here a strenuous advocate for the interference of the legislature on the subject of variolous inoculation. The particular object of the pamphlet is to prove that such a procedure would be consonant to the spirit of the English laws and constitution; and this point the writer attempts to establish by shewing that, in the case of the leprosy, and afterward in that of the plague, the government thought fit to interpose its authority, and to order such measures as were deemed necessary for preventing the propagation of the disease. Probably, few persons would question the legal right of interference, where the necessity of the case was sufficiently apparent: but, although we have been the strong advocates of vaccination, we are doubtful how far it would be advisable to call in the aid of the legislature, to enforce a practice which is still repugnant to the feelings and passions of a multitude of individuals among the lower orders of the people. Vaccination has proceeded with a rapidity which is unequalled in the history of medicine, and we apprehend that its best and firmest support is its own reasonablenesss. D.o

POLITICS.

Art. 23. *The Duty of the People in electing Members to Parliament, considered*; being a Warning Address to the Inhabitants of Shrewsbury and the Country at large. By the Author of "A Review of the Conduct of the Honorable H. G. Bennet and his Friends." 8vo. pp. 44. Printed at Shrewsbury.

This writer characterizes the Popery cry as 'a stupid, beastly, and savage yell.' He also describes Mr. Pitt 'as the most unfeeling and

and sanguinary, the most impoverishing and arbitrary minister, that Providence in his wrath ever permitted to rule over this country.'—Will it be believed by our readers that it is the object of a person, who thus expresses himself, to panegyrize the zealous, active, clamorous enemy to the late Catholic Bill, a supporter and abettor of the 'stupid, beastly, savage yell' which the pamphlet so justly reprobates? Yes; this writer, who scorns the fanatics who set up the cry of No Popery, devotes his pages to the praises of the late successful Candidate for Shrewsbury, who owes much to the frenzy which that cry excited; and, as we had heard, his victory itself: but that is here denied. If the terms applied to Mr. Pitt be more harsh than facts warrant, is it not singular enough that the application should proceed from a partizan of Mr. Jones, who in the last Parliament supported the pupils and idolators of this very Mr. Pitt?

The highest praises are here also bestowed on the late Mr. Fox; and this by the friend of the man who is the supporter of the minister of the day; of that minister whose enmity to our great statesman was the distinguishing characteristic of his political life; who never lost an opportunity of making a personal attack on that illustrious character; and who, when that exalted patriot was no more, in a memorable speech made by him in a great assembly, insulted his mighty shade in a way that shocked the feelings of all who witnessed the strange exhibition. We can assure this admirer of Mr. Fox, that were that great man still alive to lend his aid to this agitated empire, he would have regarded with exquisite pain the efforts of the author and his associates at Shrewsbury. What has been the effect of those manœuvres? To displace a ministry friendly to civil and religious liberty, and to general amelioration, who in a crisis of difficulty had united the Nation and Parliament in their support,—and who were not guilty, by their meddling, of precipitating and aggravating the calamities of the continent,—in order to make room for others, of whom, if we judge by the fate of the Place-reversion Bill, by their delay in assembling Parliament, and by their treatment of an antient and respected ally, we cannot augur well. The friends of Mr. Paull at Westminster, and of the *No Popery* candidate at Shrewsbury, deserve thanks doubtless from the present ministers, since the effect of their clamour has been to render the people indifferent with regard to their friends and foes, and to raise to power persons of inferior consideration with the public. On atchievements of this sort, the present writer and his associates may congratulate themselves; they have returned to Parliament an opponent of the friends and admirers of Mr. Fox, and a supporter of Mr. Percival, and of that policy which sanctions the 'savage yell' so much disliked by this zealous advocate of its abettors.

Mr. Bennet, we are told, temporized with the fanatic populace: but the writer does not substantiate this charge. It is also stated that Mr. Jones had the support of the Dissenters. How did the worthy candidate manage this? By what means did he induce this body to forsake their principles of religious liberty, and to abandon their own interests; since the Catholic Bill, so zealously opposed by Mr. Jones, extended *their* rights as well as those of the Catholics?

Was no coquetry displayed here, no management, no dissimulation? Or did the Dissenters regard it as a merit in the Candidate, to have opposed the enlargement of their rights and privileges?

We are informed 'that the people of Shrewsbury had too much good sense to abet the cry of No Popery, or to suppose that it could affect the established religion of the country.' We are very glad to be favoured with this intelligence: but we had learnt that the very reverse was the case; and that no where was the darkness of bigotry more general, and the aversion to the extension of civil rights, notwithstanding religious differences, more inveterate, than among the Salopians: — we shall rejoice to find this writer's account confirmed.

The author assures us that the freedom of election has been asserted. How this matter stands, we know not; if it has, we can only express our regret that it has not been asserted in a better cause. If we may admit the intentions of this writer and his associates to be pure, we must strongly call in question their judgment. Jo.

Art. 24. *The Fallen Angels!* A brief Review of the Measures of the late Administration, particularly as connected with the Catholic Question: to which is added, Advice to the Yeomanry and Volunteers of the Imperial Kingdom, to whom this Work is addressed. 8vo. pp. 133. 4s. Boards. Hatchard. 1807.

On some of the measures of the late Administration, but principally on the Catholic Bill, this author delivers his thoughts to the public, and avows his decided disapprobation; with the exception only of the abolition of the Slave Trade, to which act he offers his 'humble tribute of applause.' He states that he is a soldier by profession, and that consequently his literary pretensions are few and lowly: but he asserts a love for his country, which, we believe, really does animate, and we hope ever will animate, all its gallant defenders; and for the expression of which on paper we give him equal licence and credit. We claim a similar privilege, and a similar credence for the same sentiment and devotion: but we differ from the author in opinion on all the measures in question, "*except as before excepted.*" As, however, our readers are sufficiently acquainted with our sentiments on these points, since we have lately had frequent occasion of stating them, we shall spare them and ourselves the trouble of a repetition of them in argument with the present writer, who takes such a view of them as may be expected from his habits and opportunities, but does not deeply investigate causes, "nor with a Master's eye foresee results." —He furnishes, as he thinks, strong facts and testimonies in favor of his opinions respecting the Catholics of Ireland, and occupies many of the pages of his tract by quoting proceedings relative to some of the conspirators in the year 1798: but it is on the question of a remedy for the evil which this representation displays, that so great a difference prevails between the late ministry and the present, between this author and us.

A very handsomely engraved portrait and strong likeness of the King is prefixed to this publication; which closes with some brief

practical suggestions to Volunteers, that are by no means unworthy of their notice. G. 2:

Art. 25. *A Letter to the Rt. Hon. Charles Abbot*, Speaker of the House of Commons in the late Parliament. By a Member of that Parliament. 8vo. pp. 30. 1s. Wilson. 1807.

This member of the late Parliament tells the Speaker that, while he belonged to that assembly, 'he frequently suppressed in humble silence his desire of engaging the attention of the chair.' It does not appear to us that the house or the public suffered any great loss by the forbearance of this Gentleman; and had he entertained the same diffidence of his pen, no parties except the stationer and the printer would, we believe, have been sufferers.

In the eyes of this writer, a change of national councils is one of the most trivial events that can possibly happen: but if it be so light a matter, why take such pains to rake together so much filth in order to heap it on the heads of one set of men, and why all the address to represent favourably another;—why such laboured advice to the new ministers, to enable them to retain their places;—why catechise them how 'to mortify the spleen and pride, as well as to defeat the low and illiberal Attacks of a vexatious and virulent Opposition, which already has declared, that no Mode or Art, no Stratagem or device of low, contemptible, and petty Hostility, shall be omitted or left untried, that may harass and distract that Power, which, raised on the Ruins of their former Greatness, they contemplate with all the malignity and asperity of Malice, when inflamed by the most bitter and corroding Envy, and heightened and exasperated by the most acrimonious Spirit of Revenge.'

Why does not this ingenious Gentleman shame the present *Outs*, by holding up to their imitation the dignified, manly, and candid opposition of those who are now the *Ins*, when they were themselves *Outs*? Example goes much farther than precept. Jo.

MISCELLANEOUS.

Art. 26. *Toleration of Marriage in the Universities recommended to the Attention of the Heads of Houses;* with Remarks on the Provisions with which it should be guarded. By Charles Farish, B.D. Fellow of Queen's College, Cambridge. 8vo. 2s. Hatchard.

St. Paul enumerates "forbidding to marry" among "the doctrines of devils;" and it is perhaps surprising that this vestige of monkish institutions should have so long disgraced our Universities, when our Bishops and the Clergy at large are wisely released from the vow of celibacy. Fellowships are now vacated by marriage: but Mr. Farish wishes to have this system altered, and a more liberal plan adopted. The principal objection to this measure would be, that Fellowships are provisions for Students, but not permanent provisions for life; and that, by granting to Fellows the privilege of Marriage, the *succession* to these temporary benefits would be too much retarded. Mr. F., however, is of opinion that this objection has little weight; and he contends that the University should not withdraw her protection from the young student before he is placed in a comfortable

situation. 'Do not (says he to the Heads) mar a splendid gift by attaching a mean and ungentlemanly condition to it; but release us from this odious persecution.' The argument to shew the impolicy of the present restriction is ably managed; and it may be hoped, as it is said that the measure would meet with the concurrence of the Members of the Senate, that an Act of Parliament will be obtained in favour of the Fellows: but we think that a less provision than 30*l.* a year ought to vacate, since otherwise the vacancies will be too few for the succession. Moy.

Art. 27. *Notes and Observations on the early Part of the History of the British Isles.* By Robert Couper, M.D. F.R.S. Edin. 8vo. pp. 66. 2s. 6d. Johnson. 1807.

We must refer our readers for a knowlege of the author's notions respecting the early settlements in this island to the tract before us, but we must inform them that he dates the wars and the poems of Ossian at the early period of the commencement of the Christian æra. The Druidical machinery, interweaved with the relations which they contain, he supposes to have been interdicted, and consigned to oblivion, through the influence of the Christian priesthood of subsequent times; and its place to have been filled up by the legends of the church. The province which he ascribes to Macpherson is that of pruning away these fictitious interpolations, and swelling out the few and small fragments to which that operation reduced the antient monuments.

The representation which the author sketches of the state of South Britain, at the period of the several Roman invasions, corresponds with facts related by the actors themselves, and by cotemporaries. Tacitus records that an Hibernian chief informed Agricola, that one legion would be sufficient to subdue Ireland. Do these facts, however, agree with the superiority which this writer claims in favour of Ireland in the earliest periods?

It is said by Dr. Couper 'that the Britons in their adversities, in the earliest times, never seem to have had confidence in themselves; the Celtic spirit seems to have declined in the humid regions of the South of Britain; and hence the different conquests of that part of the island.' The facts of civil and natural history, as well as physiology, seem equally to have been disregarded in this passage. Were not the brave Silures, and their heroic chief Caractacus, inhabitants of the most humid parts of South Britain? How does Dr. C. account for the desperate struggles and eternal enmity of the Welsh, situated at the Western extremity of South Britain? It seems that they knew how to prevent the spring of the mind, and the elasticity of the bowstring, from being relaxed by the moisture of the climate. It is besides new to us that South Britain is more humid than the low lands of the North.

Dr. Couper extols the prowess and genius of the Celts, and represents his countrymen as their descendants: but what will his countryman, Mr. Pinkerton, the virulent defamer of the Celts, say to this? Jo.

Art.

Art. 28. *Strictures on Free Discussion*, with Observations on the common Notions of Infernal Influence on the Human Mind. By Philologus. 8vo. 1s. 6d. Longman and Co.

Some individuals are as careful of their opinions as of their persons, and would as little expose the former as the latter, to a fierce assault. Free-Discussion is a sort of rudeness which puts them out of humour, and they had much rather part with their charity than with the notions which they picked up in the nursery. On such persons, professions of liberality and good intention are expended in vain. Even the empire of the Devil they would not consent to reduce within narrower limits, than can be made to comport with the stories of their childhood. *Philologus* has therefore a hard task to perform: but the attempt does not appear to be unpleasant to him, and his reasoning is luminous notwithstanding that it may be thrown away on those *who will not see*. He finds nothing in the Scriptures which justifies the idea of the Devil's ubiquity and influence on the mind; and with St. James he represents our lusts and passions to be our sole tempters. Mo. Y.

Art. 29. *The Miseries of Human Life*, or the *last* Groans of Timothy Testy and Samuel Sensitive; with a few supplementary Sighs from Mrs. Testy. With which are now for the first Time interspersed *Varieties*, incidental to the principal Matter, in Prose and Verse. In nine additional Dialogues, as overheard by James Beresford, A.M. Fellow of Merton College, Oxford. Vol. 2. Crown 8vo. 8s. Boards. Miller. 1807.

A second volume of Miseries! Can flesh and blood bear it? Yes! gentle reader, indeed you must, and be wonderfully delighted to find that, by a little cookery and contrivance, a man may be brought to laugh at himself for presuming to be ruffled by the little cross accidents of life. Mr. B. is to be considered as a moral apothecary, who has managed from various minikin miseries to work up a sort of cardiac mixture, which may operate as their antidote, and thus make us philosophers in spite of ourselves. As he has opened a manufactory for turning our Groans and Sighs into "Broad Grins," we must wish him much custom: but at the same time we must remind him that a good conceit may be worn threadbare; and that by over dosing us with *something to make us laugh*, the unpleasant effect of gaping and yawning may be produced. Miseries, such as are here brought together *turmatim*, may be multiplied *ad infinitum*: but some degree of judgment is necessary to select such as are tinctured with the ludicrous.

At the end, the author grows serious, and hopes that this excentric volume can reflect no discredit on his sacred character, if it should contribute 'to cool the blood of the petulant—to rebuke discontent erected on fictitious grounds—to strengthen the guards of patience under evils of the meaner kinds and degrees—to substitute laughter as the remedy of those evils, for violence or lamentation, which are in reality but their symptoms—to chastise the fopperies of preposterous delicacy and refinement—and finally to establish in the heart that general temper of mildness, suavity and good humour, which is not only a component part of general philanthropy,

lanthropy, but which must be regarded as one of the main pillars of the Christian character.' Thus this reverend exhibitor of human miseries is only a facetious leeturer on Solomon's "*Vanity of Vanities*", and would persuade us to laugh not only "where we must," but also *where we can*, if it may be done with good nature. Mo.y.

Art. 30. *The Pleasures of Human Life:* investigated chearfully: elucidated satirically; promulgated explicitly; and discussed philosophically. In a dozen Dissertations, on male, female, and neuter Pleasures. Interspersed with various Anecdotes, and expounded by numerous Annotations. By Hilaris Benevolus and Co., Fellow of the "London Literary Society of Lusorists." Embellished with five illustrative Etchings and two Head-pieces. Crown 8vo. 8s. Boards. Longman and Co.

O Imitatores, &c.! Though not gifted with genius sufficient to invent, you have generally enough to spoil and mar a good idea. Mr. Somebody, who thought that he was possessed of a talent for humour equal to that of Mr Beresford, has undertaken to write a sort of supplement to his Miseries of Human Life; and we expected from the title to be convulsed with laughter, but the farther we read the graver we became. Is the fault with us or with the author? Do

Art. 31. *The Comforts of Human Life*; or Smiles and Laughter. By Charles Chearful and Martin Merryfellow. In seven Dialogues. Crown 8vo. 6s. Boards. Oddy and Co.

Another publication professedly originating in the "Miseries of Human Life," and designed to shew 'that most of those incidents from which the reverend author extracts miseries, must, when seen in their due light, and when met with proper spirit, become absolutely matter of comfort.' Charles Chearful and Martin Merryfellow laugh at Samuel Sensitive and Timothy Testy as a brace of screech-owls and *blue-devil* hunters; contrasting their own system, which helps to dress life *en couleur de rose*, with that of the Testies and Sensitives, which places every thing *en noir*. The Dialogues are tolerably well managed. Do

Art. 32. *An Antidote to the Miseries of Human Life*, in the History of the Widow Placid and her Daughter Rachael. 12mo. 3s. 6d. Boards. Williams and Smith.

While all the preceding writers have prosecuted the subject of "Miseries" with attempts at wit and pleasantry, this author endeavours to give a serious turn to the whole discussion, and to prove in an appropriate tale that *practical religion* is the only antidote to 'the ideal, minor, and real miseries of life.' The subject is well illustrated in a conversation between the Widow Placid (a Quaker) and other passengers in a Stage-coach; and the fashionable affectation of calling such incidents as *breaking a shoe-string*, or *losing a button*, a *misery*, is properly exposed. The moral from the whole is that '*true religion will make us all happy in a miserable world*,' a doctrine as important as it is true, and which cannot be too much enforced. Mr. Beresford, as a clergyman, will probably not be sorry to find his frivolities thus seriously terminated, and his *Sensitive* and *Testy* made to yield to the amiably patient and christianly pious Mrs. Placid. Do

Art.

Art. 33. *The Saunterer*, a periodical Paper. By Hewson Clarke, of Emanuel College, Cambridge. 2d Edition, with Additions and a Sketch of the Author's Life. 2 Vols. 12mo. 8s. Boards. Ostell. 1806.

We are informed, in the biography prefixed to these Essays, that some of them were composed before the writer had completed his fourteenth year, and that the whole collection has reached a second edition before he has attained the age of twenty; a circumstance which, though it cannot be admitted as an apology for an imperfect publication, ought certainly to be taken into our consideration in forming a fair estimate of the powers of an author. The essays first appeared in the Tyne Mercury, a weekly paper established at Newcastle, where we are told that they excited unusual interest and attention, ridicule and astonishment, admiration and envy. Mr. Clarke dwells on these flattering distinctions with the complacency natural to youthful vanity; and he states, with no unworthy pride, since he was in a great measure his own instructor, that at the age of thirteen he had read nearly 1300 books on various subjects.

The writer's youth, indeed, perpetually betrays itself. When a few more years have passed over his head, he will probably entertain stronger doubts of his own infallibility than he appears to have admitted at present; and he may perhaps become less satisfied of the justice or the generosity of personal satire, which he now defends: at any rate, he will perceive the inconsistency of his incessant attacks on female love of scandal, while he himself indulges the same propensity under another name. We think, too, that he will see reason for revising the humiliating sentence which he has permitted himself to pass on Addison, in his 25th number; and some of the severe and capricious censures which are rather insinuated than pronounced against various living literary characters, in the 33d. He will also do well to consider whether too close an imitation of the style of Johnson (in which we must allow him to be at times remarkably successful) may not betray him into an ungraceful monotony of period, and into an arrogance of decision that must appear highly unbecoming in so young a man.

We throw out these hints with the hope of their being serviceable, because Mr. Clarke often displays humour and good taste, with a very ingenious and original style of thought, and a constant regard to the interests of virtue and morality. The 8th number, in which he questions the received notion that childhood affords much greater happiness than the more advanced ages of life, appears to us the best specimen of his talents for moral disquisition; and the idea of drawing a parallel, or rather a contrast, between Chatterton and the young Roscius, interested and pleased us, though the execution is not in all parts judicious. — We think, on the whole, that he is capable of arriving hereafter at a very respectable rank in the literary world.

We are confident, however, that the good sense, of which Mr. Clarke affords frequent examples, will pardon our suggesting that his time of life would be more appropriately employed in learning and listening, than in endeavouring to teach and correct. His present

sent opportunities are precious and irrevocable; and time may be wasted in the idle pursuit of premature distinction, which, properly improved, would enable him to lay the foundation of that lasting literary fame of which he is so laudably ambitious. We exhort him, therefore, to an unremitted perseverance in his academical studies, and trust that he will offer the most satisfactory earnest of future eminence in the world, by taking a very honourable degree at the university. Denn.

Art. 34. *The Hereford Guide*: containing a concise History of the City of Hereford: a Description of its Public Buildings, Episcopal See, Cathedral, Parochial Churches, and other interesting Particulars relating to the Place. Also an Account of the principal Seats and remarkable Places in the Neighbourhood. Together with an Appendix containing the Names of the Members of the Corporation and Cathedral, Civil and Ecclesiastical Officers; and a particular Account of the Schools, Posts, Stage Coaches, Waggons, and Roads. Crown 8vo. pp. 163. 4s. Boards. Longman and Co.

Local Guides, containing brief accounts of particular places, with the surrounding districts, have greatly multiplied within these few years; and, if executed with adequate knowlege and attention, they are publications which ought rather to be countenanced than discouraged. To travellers, these manuals are very useful, and from inhabitants they obtain occasional consultation. The little work before us furnishes a great variety of that information which we might expect to find in a *Hereford Guide*, and it appears to have been compiled with care The title affords a sufficient indication of the nature and variety of its contents.

We were induced to suppose from the manner in which the author, in his preface, particularly recommends it to the notice of the reader, that his account of the See and Cathedral of Hereford was composed with singular attention; and on examination we find it to be interesting and well written. His dimensions of the Cathedral, however, differ from some statements which we have lately seen. In the Appendix to the *Essays on Gothic Architecture*, the length of this structure from east to west (including the walls) is given at 370 feet, whereas the author of the Guide states it at only 325 feet. The figures in the other items do not agree: but we are at too great a distance from Hereford to be able to point out on which side the error lies. As the author has quoted the "Essays," we are surprized that he should not have adverted to this dissonance.

The population of the city of Hereford is said to exceed 7000.

Without our recommendation, the utility of this publication will ensure to it the patronage of all those for whose benefit it is intended; who will perceive that, in respect to style, matter, and arrangement it is superior to most books of this class. Mo-

Art. 35. *Excursions in North America*, described in Letters from a Gentleman and his Young Companion, to their Friends in England. By Priscilla Wakefield, Author of Juvenile Travellers, Family Tour, &c. 12mo, pp. 420. 5s. Boards. Darton and Co. 1806.

The wild natural scenery, facts in natural history, and the character

racter and manners of the native tribes, are the objects which principally interest in a North American tour: but the rapid advances of population, the vast progress which commerce and industry are making, and the several symptoms of future greatness in the Western hemisphere, rather awake reflection in an European, than strike him with astonishment. The reader will find here collected together, and disposed within a moderate space, the substance of the information which travellers in the Northern division of the Western world have been able to amass, in their excursions from the mouth of the Mississippi to the Frozen Ocean, and from the shores of the Atlantic to those of the Pacific. He may here make himself acquainted with the economy of the Southern provinces, with the habits and pursuits of the Northern regions, with the state of society west of the Allegany mountains, with the circumstances which distinguish the British dominions in that quarter of the globe, and with the face of the country over the intermediate tracts, intersected by vast lakes and rivers, which occur between them and the Pacific Ocean. The curious student, who has turned over the pages of Weld, La Rochefoucauld, Bertram, Chastellux, Michaux, &c., will have little to boast on the score of real information, over the careful and attentive reader of this humble but well executed little volume.—The account which Miss Wakefield gives of the war between the United States and the Indians is a highly curious relation; and it is the more interesting from its being conveyed in the energetic language of the Indian tribes, as the communication of a Chief, which we are assured that it actually was.

Though the mode here adopted, of imparting this information in the form of a Tour, gives a superior interest to the details, we do not feel that the advantage is considerable enough to overcome our aversion to the injurious practice of mixing fiction and reality.

At Saratoga, the Mentor of this volume is told by a grey headed American, "Here is the very spot where the British General delivered up his sword to our commander General Gates." "Sir," replied the English preceptor, "the next time you boast of the exploits of your countrymen, be sure you know to whom you address yourself: we are Englishmen;" on which he abruptly withdrew. This would not have been the conduct of the sage of Fenelon in similar circumstances. The incident may shew national zeal, but it is little creditable to the enlightened philosophical traveller; whose sole object ought to be to gain information; and who ought to manifest no bias or prejudices, while he sedulously makes himself acquainted with those of the people among whom he sojourns.

We are much more pleased with another sentiment of the same person, which was occasioned by the smiles in which his pupil indulged, on witnessing the reverend obeissance paid by the Canadians to the wooden crucifixes placed by the side of the roads in their country. "You ought," said he, "to respect the intention of the most absurd act of devotion." What a text for a discourse on toleration is the fine philosophical sentiment here so happily expressed! Jo.

Art. 36. *A Philosophical Essay on the Game of Billiards:* wherein the Theory is minutely examined upon Physical Principles, and familiarly exhibited by easy Transitions from Causes to Effects: with Plates

Plates illustrating the several Propositions advanced, and the Practice shewn in all its Variety. With copious Observations and Directions. By an Amateur. 8vo. 2s. 6d. Robinson. 1806.

The mere law of the equality of the angle of Incidence and Reflection is not sufficient as a foundation for a Theory of Billiards: principally, because the Balls impelling and impelled are not points, but possess magnitude, and consequently, when impelled, move with a compound motion,—a motion progressive and a motion rotatory: which circumstance will, according to the relation of the two motions, introduce a modification into the above mentioned law. Of this fact the author of the present pamphlet is aware; and indeed he seems to have notions sufficiently just of the principles on which the theory ought to be founded: but he does not, in his composition, do justice to his own conceptions. He always expresses himself so aukwardly, and often so obscurely, that we had purposed to have severely animadverted on his mode of writing: but we were deprived of the power to strike, by the laughter into which some of his ludicrous passages threw us.

A Billiard Player, we think, may derive information from this treatise, but then he must be very patient, and take great pains to understand it. We wish that the author would incline his ear to our monitions, and *re write* the tract: retrenching his digressions, and delivering himself in a style more philosophical. When he shall have done this,—which he cannot do quickly, since he has great difficulties to surmount,—we will resume our critical *cue*, to play another match with him; and he may rely on it that we will not endeavour to make a foul stroke, nor to *pocket* his reputation, except by accustomed instruments and according to established rules. R.W.

Art. 37. *An Essay on the Study of Statistics*; containing a Syllabus of Lectures; and intended to assist the Enquiries of inexperienced Travellers. By D. Boileau. 12mo. pp. 68. 2s. 6d. Colburn. 1807.

This author defines statistics to be a knowlege of the existing political state of a country, including not only its form of government and political strength, but also every circumstance which influences its prosperity and the happiness of its inhabitants. He states that these circumstances owe their origin either to the land, or to those who inhabit it; and the principal of them which respect the land, he affirms to be the situation of the country, its extent, boundaries, divisions, climate, soil, natural and incidental advantages.

The science of Statistics, Mr. Boileau observes, regards the inhabitants of a country individually and collectively. Under the first head, he inquires into their means of subsistence, the degree of prosperity which they enjoy, the share which they possess of individual and social happiness, the customs which distinguish them, their language, the state of the fine arts, of morals, and religion, and their population. Viewing a nation collectively, Statistics will examine its civil constitution, the prerogatives of the monarch, its legislature, its executive power, its institution and laws, its finances, its relative strength, its alliances, its national character, and the revolutions which it has experienced. This analysis is followed by a history of the science, and observations on it. Mr. B. proposes to deliver a course of lectures on the subject, in which we heartily wish him success. Jo.

SINGLE SERMONS.

Art. 38. *Occasioned by the Circumstances of the late glorious and decisive Victory, obtained by the British Fleet, under the Command of Lord Viscount Nelson, over the combined and more numerous Forces of France and Spain, off Trafalgar, 21st of October*, 1805. Delivered on board His Majesty's Ship Britannia, at Sea, Nov. 3, 1805. By Lawrence Halloran, D. D., Chaplain of the said Ship, and Secretary to Rear-Admiral the Earl of Northesk. 4to. 2s. 6d. Gardiner.

After having vindicated the love of our Country and the love of Glory as natural and honourable passions, Dr. Halloran proceeds to apply the account of Eliazar, I Mac. vi. 44. (the text) "*he put himself in jeopardy, to the end, that he might deliver his people, and get him a perpetual name*," to our most illustrious naval hero; whose courage, skill, and virtue, are described in the most glowing colours; and whose death represented as a *translation* from this world to the next. The time and place at which the discourse was delivered will in some measure account for the preacher's uncommon animation, and on his audience it must have produced the most impressive effect. Mo-y.

Art. 39. *Pleasure; its Tendency to deprave the Understanding, the Heart, and the Religious Principle:* a Fast Sermon, preached at St. James's Church, Bath, Feb. 25, 1807. By the Rev. Richard Warner, Curate of St. James's. 8vo. 2s. Cuthell and Martin.

Unlike the fashionable preacher who "would not mention Hell to ears polite," Mr. Warner does not attempt to sooth, but rather to alarm his hearers; and his firm and manly tone bespeaks a Christian minister conscientiously bent on doing his duty. Should his serious protest against that delirious thirst of diversions and amusement, which is so prevalent among us, be ineffectual,—which it probably will be, for people in a delirium will not hear reason,—it must be a satisfaction to him to reflect that he has not spared the rod of reproof, nor treated Fashionable Vice with courtly politeness.

Mr. Warner's notes form a valuable addition to his sermon. D.o

Art. 40. Preached in the Chapel of the Magdalen Hospital, before the President, Vice-Presidents, and Governors of that Charity, on their Anniversary Meeting, April 23, 1807. By Thomas Lewis O'Beirne, D. D., Lord Bishop of Meath. 8vo. 1s. 6d. Hatchard.

It is no proof of moroseness or spleen, to declaim against the present mode of female education as being too levelling, and against the parental examples of fashionable life as being too loose and seducing. The Bishop of Meath, in this judicious discourse, comments on these evils as the real causes of the extent of female levity and prostitution; and he seriously calls on parents to implant and foster, by proper instruction and example, in the minds of their daughters, the pure morality of the Gospel, in order that they may be exempted from the shame and misery of those females who are the objects of this benevolent Institution. D.o

CORRESPONDENCE.

We have received a letter from Mr. Banks, relative to our remarks on his "Dormant and Extinct Baronage", (in our Number for September,) which he seems to expect us to print. Its length, however, its style, and in our opinion its insufficiency, added to the space which our reply to it would occupy, preclude us from complying with Mr. B.'s request. It was our intention, therefore, to have given its substance, with annotations as brief as we could make them, and we had accordingly committed them to paper: but we find that even this mode would carry us too much into detail, especially as we are at this moment pressed for room. Indeed we can scarcely regard a minute notice of Mr. B.'s communication as necessary, since, after having deliberately re-considered our charges of inaccuracy, in connection with his letter, we are not induced to depart from our former opinions. We were justly disappointed on finding that, instead of correcting Dugdale, as he professed to do, he had copied that author's errors, and left the great national records unconsulted; contenting himself with minor and incompetent authorities From our expression of this general censure, we cannot detract. The degrees of credit in which any writer on Genealogy deserves to be held are certainly comparative; and Dugdale, with many oversights and mistakes, is still pre-eminent.

Two circumstances, however, it may be right to mention.—Mr. Banks declares that the words, "Hereditary Lord *Chancellor* of England," which he used in speaking of Alberic de Vere, jun. and to which we in course objected, were so printed through an error of the compositor, instead of "Hereditary Lord *Chamberlain*."—He also denies the justice of our statement that Henry de Tregoz was omitted, and refers us to p. 423; where in fact he is introduced, but so slightly as to afford an apology for our having overlooked him. Mr. B. should have taken some pains to supply the defect respecting him, and to have informed us whether he ever had a father, or was a father, and what became of his inheritance.

Mr. Banks's papers shall be returned as desired. Dall. & G. 2.

The Letter from our respected Correspondent Mr. Lofft has been received, but it will not be eligible for us to enter into controversy on the subject of it.

We thank the Rev. G. J. H. for his suggestion, to which we shall give consideration: but the circumstances of the case and the times make us rather reluctant to adopt his proposal.

A Country Reader is referred to the concluding page of our last number.

A Constant Reader, on the subject of rendering the dresses of Ladies incombustible, finds fault with our mode of expression on that topic: but really the fault lies with himself, in completely misconstruing very plain language.

Errors, pp. 253. note, 281, 284, note, 315, 316, 335, 336.